970.1
Faz

INDIANS of AMERICA

94 COLOR PICTURES • • FOREWORD BY DAN BEARD

Collection of Native North American Indian Books, Historical Books, Atlases, plus other important authors and family heirloom books.
As of 12-31-93

Earl Ford McNaughton

Earl Ford McNaughton

Helen Louise Clark
Fremont Indiana

INDIANS OF AMERICA

BY

LILLIAN DAVIDS FAZZINI

⁂

Copyright 1935

Whitman Publishing Company • Racine, Wisconsin
732 *Printed in U. S. A.*

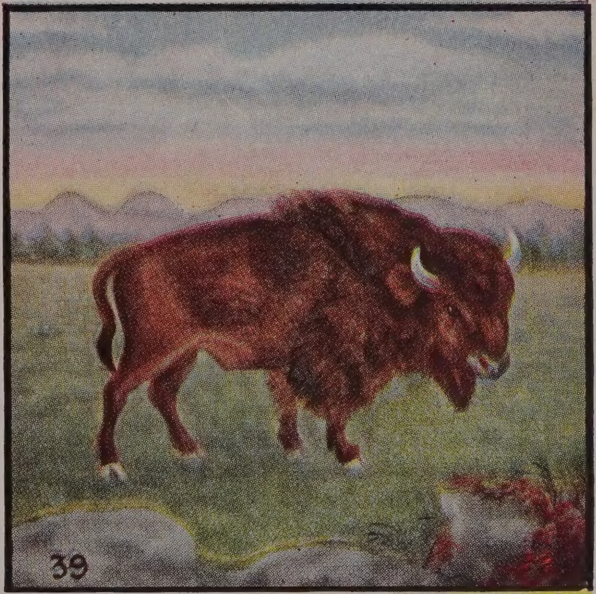
PREFACE

The North American Indians are an interesting people; we think of them far too often as a race of bloodthirsty warriors—entirely overlooking the fact that they welcomed the white man as a trusted friend until misunderstandings arose—they felt that they were being gradually but forcibly removed from their ancient tribal lands, customs and the Spirit-gods of the centuries-old beliefs of their fathers—and above all else they saw the buffalo herds stampeded and depleted by the onward march of the civilization that bewildered them—and was thrust upon them, foreign to and in complete contrast of thought and manner of living to those to which the Indian was accustomed and with which he was completely satisfied. Delve a bit into the history of the Indian—not the history of wars, they are only the finish of the struggle, but the question of what led to these wars, and their life before these troubles began to brew; you will find it a subject worthy of your thought and attention. There are said to be three hundred and thirty-eight main tribes of Indians of North America—five hundred and fifty tribes if we include the South American territory, and these tribes are split into many bands. The writer is indebted to Chief Daniel C. Beard, Capt. Francis C. Dale and also Charles O. Turbyfill, Dr. Blossom, and Prof. Coffin of the unexcelled Heye Foundation for authentic data on Indian life in the United States. It is hoped this small book will arouse your interest in a vanishing race, whose greeting is often expressed in the following words: "Shake hands with you."

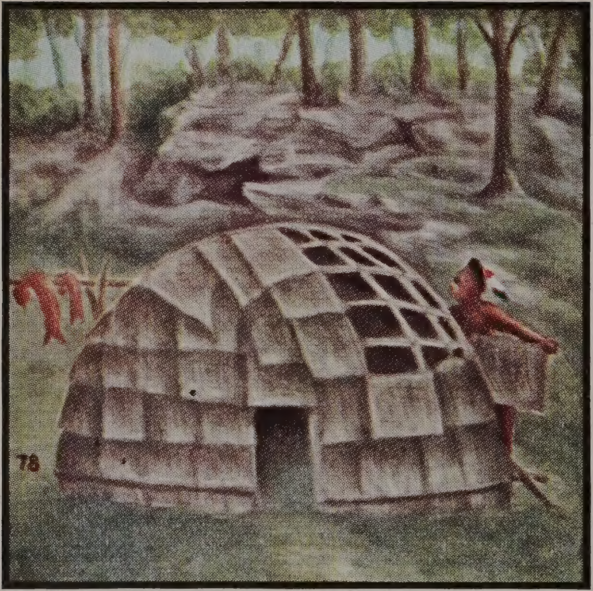
THE BUFFALO

Bison Americanus

THE BUFFALO of the United States—American bison—is found only in North America. For unknown centuries when the red man was the sole human inhabitant of this land, vast herds of buffalo roamed the territory of the United States except the Pacific coast west of the Rockies, and a strip of Atlantic coast, and the region east of the Hudson River and Lake Champlain. On the great Western plains and prairies, countless numbers of these animals grazed upon the Buffalo grass—also called Gama grass. The Indians never killed more of these animals or any animal than were required for their immediate need for food, tepee construction, clothing and kindred purposes. Nothing could—or can—take the place of the buffalo in Indian life; the wanton destruction of incredible numbers of these animals by the white man caused deep resentment in the heart of the red man.



The Buffalo or American Bison



Manhattan Indian Building a Round House

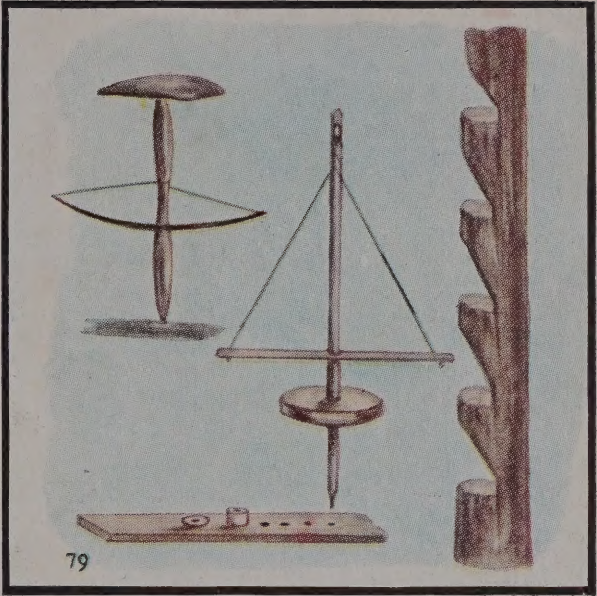
MANHATTAN

The Manhattan Indians were a tribe of the Algonquin race and belonged to the Wappinger confederacy which consisted of nine tribes, which were the Wappinger, Manhattan, Wecquaesgeek, Sintsink, Noschpeem, Siwanoy Kitchawank, Tankiteke and Mattabesic; some of these tribes were divided into subtribes. In the Algonquin language Manhattan is said to mean "Island" or "Island formed by the tide," it has also been translated "Place of the Whirlpool." Wappinger means "Easterners,"—Sing Sing is a corruption of Sintsink. Algonquin or Algonkin means "People of the opposite shore." The Manhattan Tribe occupied Manhattan Island and the east bank of the Hudson River in which is now Westchester County, northward to Poughkeepsie (originally Apokiepsing, meaning a "Sheltered inlet for canoes." These canoes were dugouts made by hollowing out a large log by cutting and burning, then filling it with water and throwing in hot stones which heated the water and made the wood pliable enough to expand when wooden braces were forced in across the middle of the canoe to give it the proper shape.

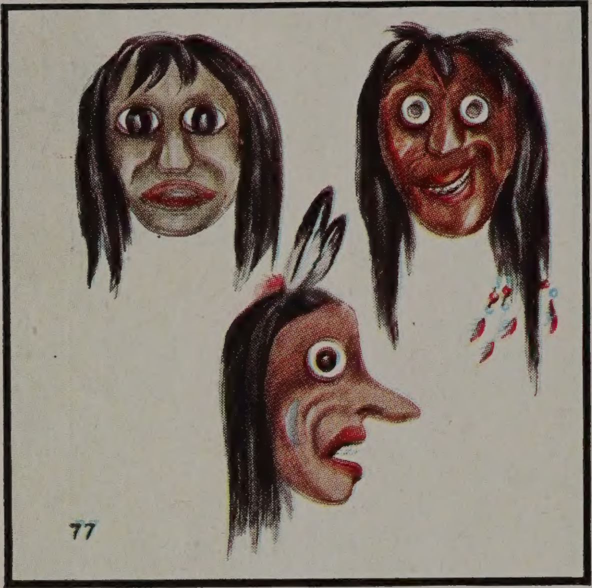
Manhattan consisted of a cluster of villages, one of the largest of which was Sap′ o han′ i kan. They constructed oval topped "round houses" and "long houses" of large pieces of bark overlapping upon a sturdy frame work of saplings.

Their wampum was strung, unstrung, and woven into belts; the purple "sewan" being of greater value than the white.

The Manhattans lived mostly by hunting and fishing; "minberries" — wild grapes—grew in profusion. Along the many "sebens"—brooks—there were ideal camp sites. Their pipes were carved from stalagmite, their tobacco pouches were beaded, their dishes were of clay and soapstone. Logs with deep notches cut at regular intervals formed a type of ladder used by nearly all Indian tribes.



Drills and Log-ladder



Ja-di-gon-sa Masks

IROQUOIS

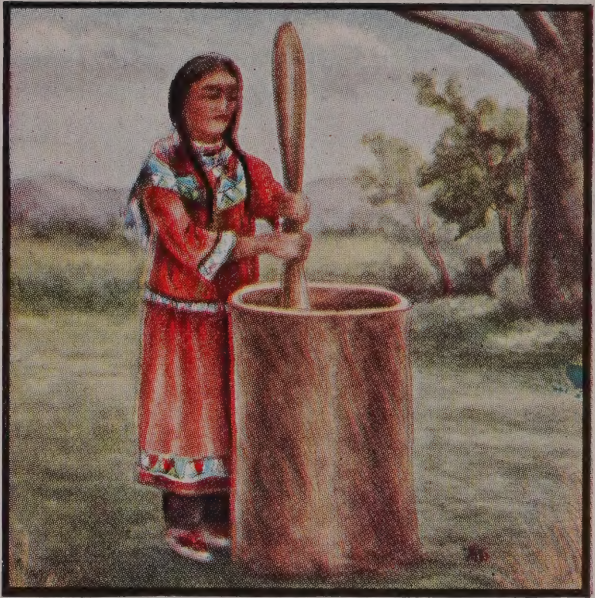
The Iroquois was one of the largest and most powerful tribes of the United States; they formerly occupied a vast area in west and central portions of the state of New York from around the St. Lawrence River to the shores of the Great Lakes; many years later they were, after various moves to other locations—finally placed on Government Reservations. At a remote date the Iroquois formed a confederation of tribes, consisting of the Iroquois, Oneidas, Mohawks, Cayugas, Senecas, Onandagas, and later, in 1712, the Tuscaroras were admitted to this league which was known as the Six Nations. This was a fearless warlike alliance that carried warfare into far distant territory. It is said that at one time, when on the warpath in western New York, the Iroquois warriors surrounded a band of Algonquins who were their ancient enemies, and for weeks this band remained in the thickly wooded mountains, watching the Iroquois forces, who in derision gave them the

IROQUOIS—(Continued)

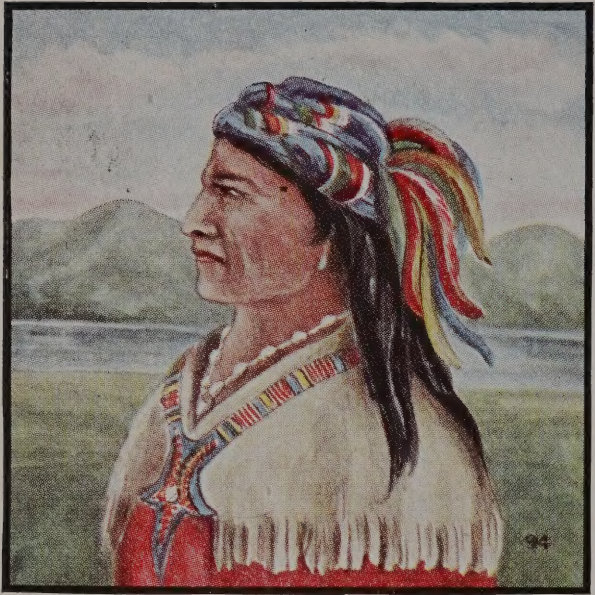
name of Adirondaks, meaning "they eat leaves!" for game was very scarce.

Adirondaks became the officially recognized name not only of this tribe, but of the mountains of that region.

The famous benevolent society of the Iroquois was known as the Ja-di-gon-sa meaning "False face society." Members wore carved false faces, some of which were extremely hideous, with large noses and twisted mouths. They believed these faces gave them power to do good, the deed being of greater benefit if the benefactor was masked and unknown. The Senecas and Cayugas had branches of this Society. Iroquois are said to have believed in a Great Spirit which they called Neo or Ouayneo, the island of Neo was called Hawaneo, for they believed the sea encompassed all land, hence all land became islands of varying size, and so the Mythical land of departed souls must also be an island. The women ground maize and other grain in large wooden mortars with long heavy pestles.



Pounding Corn



Seneca Chief

SENECA

THE NAME Seneca means the "Place of Stone." The Senecas were in early days a very powerful Indian tribe which numbered upward of nine thousand members, occupying the region of New York around the Seneca and Cayuga Lakes and westward, with their Camp Fire at Tsonantowan. This tribe — an Iroquois—belonged to the Six Nations, an alliance formed for protection from other Indian tribes. This combined strength won sweeping victories over a far-flung territory. Records show terrifying raids through the country that is now Massachusetts and Connecticut and southward through North Carolina.

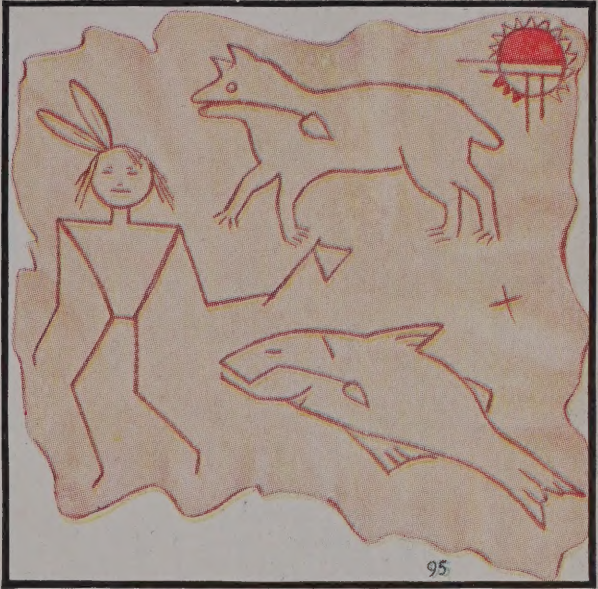
The traders distributed firearms and firewater among them, smallpox thinned their ranks, white man's settlements became more numerous—so like all Indian tribes the Senecas were forced from one section to another—finally to live upon a reservation west of the Mississippi. For many years they occupied land near Niagara Falls—the Buffalo Reservation,

SENECA—(Continued)

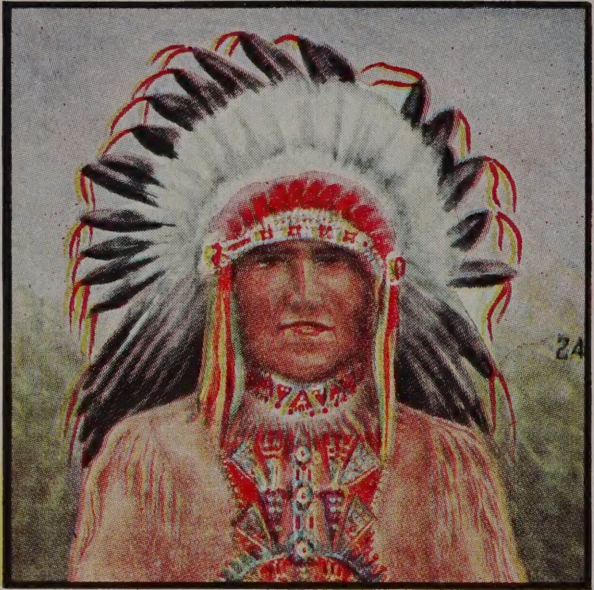
on the site of the present city of Buffalo.

Three bands of Senecas were known as the Buffalo, Towanda and Cornplanter Indians. The Mingoes from Ohio were usually known as Senecas from the large number of the latter among them. One of the best known Indian chiefs was Red Jacket, member of the Wolf Clan of Senecas; this Indian name Otetiane means "Ready" or "Prepared." Upon becoming chief he received the name Sha-goie-watha, "He who causes them to be awake." Strongly opposed to the stand his tribe took during the American Revolution, he reluctantly led his warriors who joined the British. His intelligence and generalship won immediate praise from British officers who supplied him with jackets of bietta cloth, from which he derived his nickname of Red Jacket.

Red Jacket was born about 1756 and died in 1830. A monument marks his grave in Canoga, Seneca County, New York.



Symbolic Writing



Mohawk Chief

MOHAWK INDIANS

MOHAWK—a contraction of Mohowauuch meaning "they eat animate things,"—was the name given this tribe by the Narragansets. The Mohawks called themselves Kaniengehaga, meaning "People of the place of the flint." The drawing shows a Rak-owa-na, meaning Chief.

Like the Oneidas they had three clans, the Bear, Wolf, and Turtle. Their ancient villages were in the Mohawk River Valley from the site of Schenectady to Utica, south to the watershed of Schoharie Creek and northward to the St. Lawrence River.

Canajoharie was known as the upper Mohawk Castle.

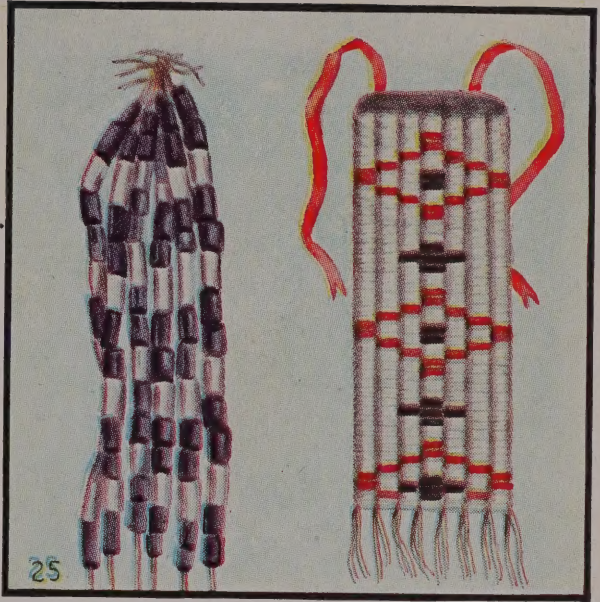
Neighboring tribes greatly feared this tribe, which was always ready to go upon the warpath. They were well built men, very erect, and this was due in a measure to the tightness with which they were strapped to the carrying cradle. This practice of binding the papoose to a flat, hard surface was for the express purpose of flattening and spreading the

MOHAWK INDIANS—(Continued)

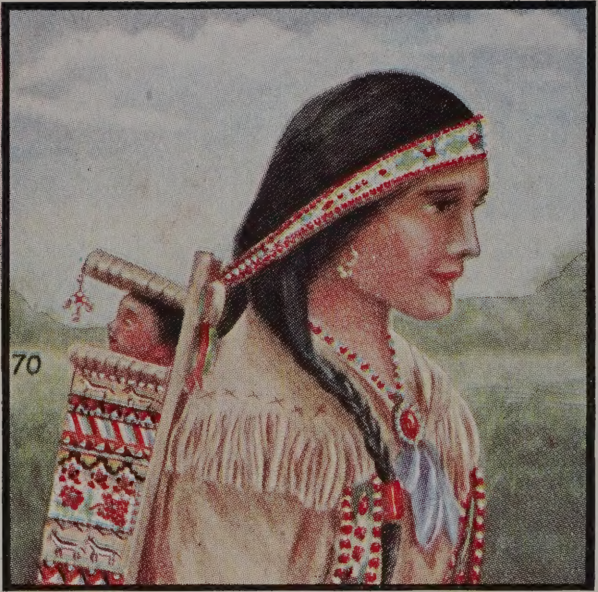
spine, thus ensuring the erect carriage for which the Indian race is noted. In early days there was a brisk trading between the Mohawks and Dutch.

Mohawk wampum (oneko-i-ha) was purple and white; the darker the purple, the greater the value. Strung or unstrung one purple had the value of two white. Their wampum belts show designs recording historical events.

At the outbreak of the American Revolution the majority of this—and other tribes belonging to the confederacy of the Six Nations—adhered to the British interests, and upon the termination of the war they were assigned land on the Grand River Reservation in Canada. Their language has been committed to writing.



Wampum



Pequot Squaw and Papoose

PEQUOTS

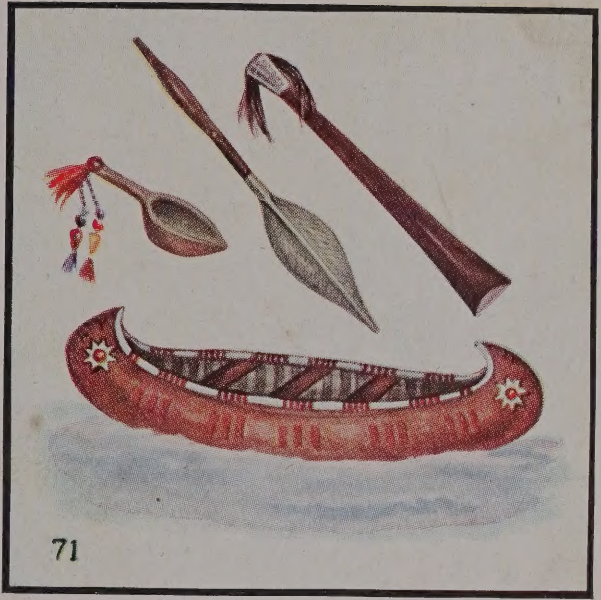
THE NAME Pequot is a contraction of Paquataug meaning Destroyers. The Pequot Indians — an Algonquin tribe — were, before their conquest by the English in 1637, a tribe dreaded throughout southern New England, having driven the Niantic Indians from the territory they had occupied for generations—splitting that tribe into two bands thereafter known as the Eastern Niantics and the Western Niantics. At one time Chief Sassacus of the Pequots was chief over twenty-six subordinate chiefs and claimed control over all of Connecticut east of the Connecticut River, the coast of Rhode Island, and what is now Block-Island; from this island in about 1635 the Pequots were driven by the Narraganset Indians—(tribal name meaning "people of the small point of land,") who also gained control of the great part of Connecticut. It is estimated that in 1620 there were some twenty tribes and numerous bands in the area now known as New England. These tribes were hunters and fishermen; in the forests were many fur-bearing animals and the waters teemed with sea food. The Pequots called the gray moose Makyase and found many uses for its pelt and teeth. The canoe paddles shown in the picture were given the family of the writer by a member of this tribe. Valuable pelts were given in exchange for a steel knife—which was promptly ground into a scalping knife, not only by the Pequots but by Indians of all tribes.

"Mohackees" were black wampum.

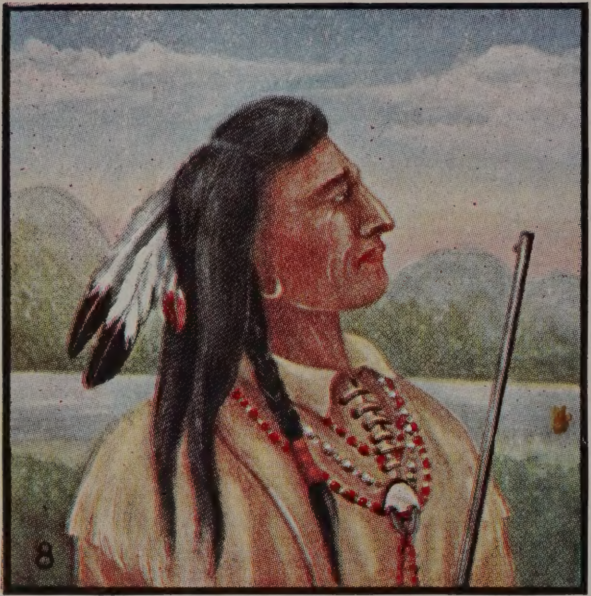
Pemmican was a standard food for many tribes. Lean meat was thoroughly dried, pounded in a mortar and formed into compact cakes for future use.

The balista was used in canoe warfare and was capable of sinking a rival canoe.

The young Pequot women were pretty before heavy work of Indian camp life had been endured. They wove particularly sturdy, round bottomed baskets of polished willow.



Bailer, Paddles, and Birch-bark Canoe



Wampanoag Chief

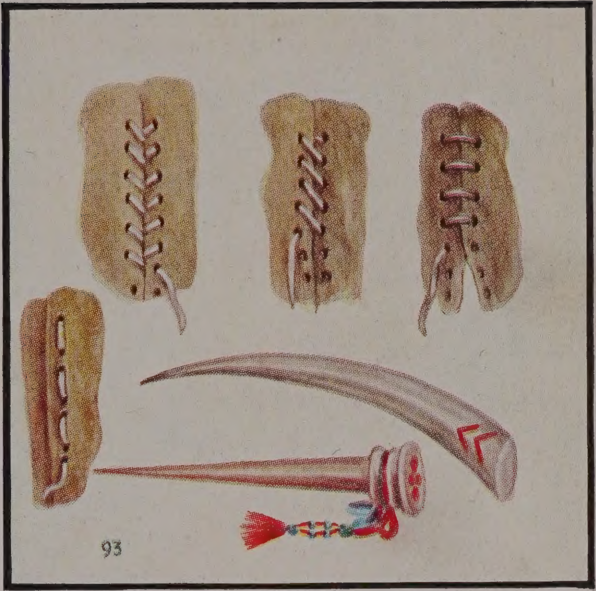
WAMPANOAG

The Wampanoag Indians of Massachusetts were one of the outstanding tribes of the United States. This is the tribe that greeted the Pilgrims when they landed at Plymouth Rock. King Philip, whose Indian name was Matacom, was brother of Wamsutta and second son of Massasoit, sachem of the Wampanoags. He was friendly with the white settlers who knew him as King Philip of Pokanoket: he was undoubtedly the most remarkable of all the Indians of New England. Upon the death of his father and elder brother he became ruler of the tribe in 1662 and for nine years tried to avoid war, although irritated grievously by some of the Puritans who, unlike the Pilgrims, tried it is said, to force their religious beliefs too rapidly upon the Indians, whose centuries' old customs they ridiculed. King Philip, striving to maintain peace, even declared himself a subject of the English King, but still more serious misunderstandings arose and in 1675 the King Philip War

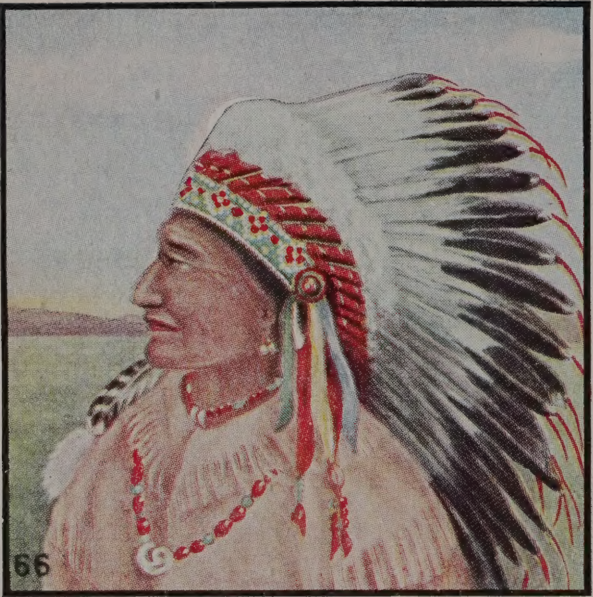
WAMPANOAG—(Continued)

broke out. He showed ability in the plans made before fighting began. The settlers who had befriended this tribe were warned of coming conflict. This chief's generalship was remarkable. Of ninety towns occupied by white men, fifty-two were attacked and twelve completely destroyed. The decisive battle was a night attack at a swamp fortress in Rhode Island, August 12, 1676, the last force of Indians were defeated and through a trick of false friendship, King Philip was killed and his head, it is said, exhibited for twenty years in Plymouth; his wife and little son were sold into slavery in the West Indies.

Massachusetts Indians who had formerly occupied this region had been a powerful tribe but the year before the landing of the Pilgrims the tribe had been reduced greatly by war with other tribes and an epidemic. Originally Indians of this region did not wear feather headdresses—they thrust two or three feathers through the scalp lock.



Methods of "Sewing" Leather



Mohegan Chief

MOHEGAN

Mo-he-can-newhs, "the good canoemen" is the Indian name of the Mohegan or Mohiecan Tribe. They were a split-off of the Pequot Indians, a portion of that tribe formed the Mo-he-can-newhs Band commanded by a rival chief and became a powerful tribe.

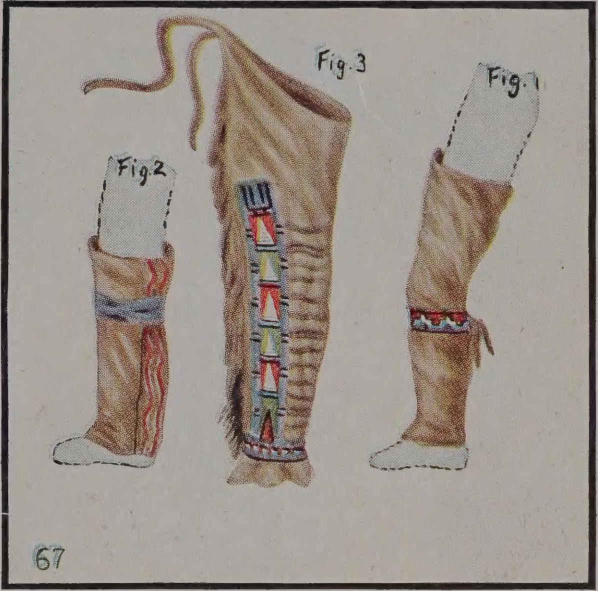
The territory of the Mohegans adjoined that of the Wappingers and Sequins on the south and extended northward beyond the headwaters of the Hudson, Housatonic, Connecticut, and Thames Rivers including the watersheds of Lake Champlain and Lake George, and later a strip of land in Massachusetts bordering the coast.

They retreated westward and finally located on land the Government gave them on Green Bay. The Stockbridges, known first as Housatonics, wore the type of leather leggings known in history and fiction as "leather stockings." Some of these were skillfully embroidered with porcupine quills and beads in elaborate leg stripes.

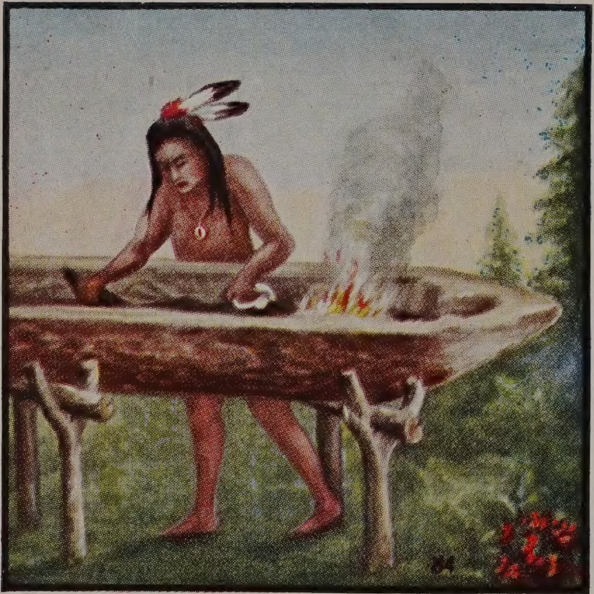
MOHEGAN—(Continued)

In the Pequot-Mohegan language white men are called wonnux or waunnux meaning "somebody coming" or "he who comes"; ittuck means river, so their name for the Hudson River—Mohegan-ittuck—means Mohegan River. Through association and trade with white settlers these tribes were well equipped for warfare, possessing guns, ammunition, and sufficient knowledge of the English language—supplemented by an eloquent sign language — to make them valued allies or dangerous enemies. At the end of the King Philip war in 1676 when that Wampanoag warrior Sechem and many Indians of allied tribes were killed, the main band of Pequots joined the Mohegans and only a few small, scattered bands of these tribes were left in New England.

Like all Eastern tribes the Mohegans did not wear eagle feather head-dresses in early days, but of late years they have been worn by chiefs of nearly all tribes.



Leather Leggings



"Burning Out" a Dug-out

DELAWARE INDIANS

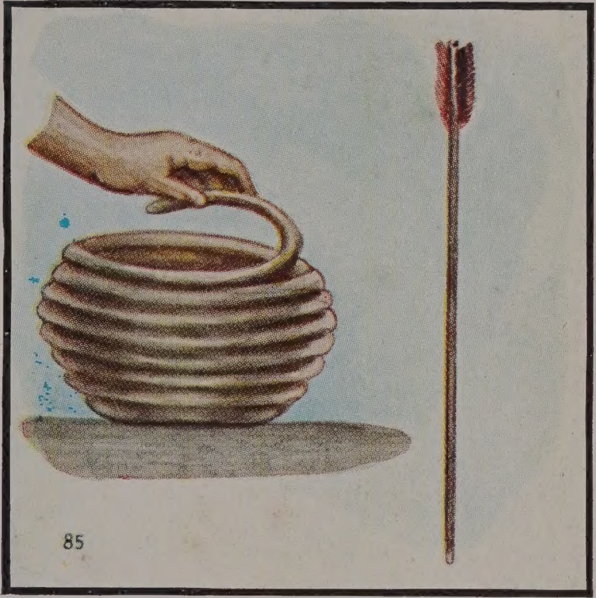
The Delaware Indians are an Algonquin tribe that originally occupied the entire basin of the Delaware River in eastern Pennsylvania, south eastern New York and most of New Jersey and Delaware.

They called themselves Lenápe — or Leni-lenape—which means in the Algonquin language—"Real Men," or "Native Men." The English gave them the name of Delaware because of their numerous villages along the banks of the Delaware River; their name for the English was Shu-wun-uk. The French called this tribe Loups (Wolves), the name first given the band living along the shore of the Hudson. Later it included the Munsee division and then the whole group.

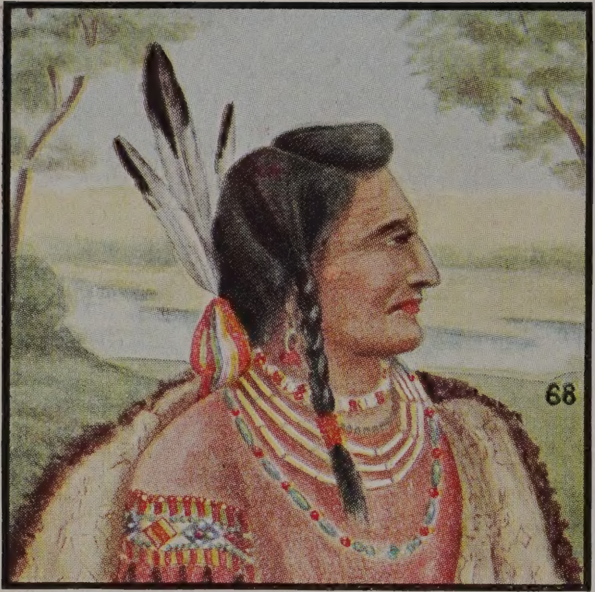
Their canoes were of the dug-out type made from a single log, shaped and hollowed out by cutting and burning; after this work was completed the cavity was filled with water, very hot stones thrown in until the water became hot and the wood pliable, then cross pieces were driven in at the middle of the canoe to give it the proper spread. Some of these dug-outs were very large, especially the war canoes, and were capable of considerable speed.

Porcupine quills—dyed, flattened, and cut the desired length were used for embroidery by Indians from Maine to Virginia and west to the Rockies, north of Arkansas but were not used by California tribes. The Delawares were expert makers of coiled pottery; clay was rolled between the hands and coiled to form vessels of any desired shape, the ridges were then smoothed down.

About 1770 they occupied six villages between the White and Ohio Rivers in Indiana; later they removed to Missouri, then to Arkansas and became allied with a band of Shawnees. About 1820 the Delaware-Shawnees, by a series of moves, found their way to Texas. Their descendants are now on reservations in the Indian Territory of Oklahoma.



Coiled Pottery and Stunning Arrow



Creek Chief

CREEK INDIANS

Apparently this tribe received the name of Creek from the English, because of the many small streams or creeks flowing through that portion of Georgia, Alabama, and North Florida which these Indians originally occupied. They were a confederacy which included seven leading tribes which were: the Kusa, Abihka, Kasihta, Kawita, Wokoai, Hilibi, Huliwahle, and various other smaller bands. About half of the Confederacy spoke the Muskhogean language.

They lived chiefly along the shores of the Coosa, Tallapoosa, Chattahoochee and Flint Rivers. There were numerous Creek villages east from Savannah to the St. John's River. Their territory included islands and mainland to the Apalachee Bay and north to the mountains. Later they sold to the British the land between the Ogeechee and Savannah Rivers and all the St. John's River coast including the islands. For over a century prior to their removal to western reservations, they occupied a great number

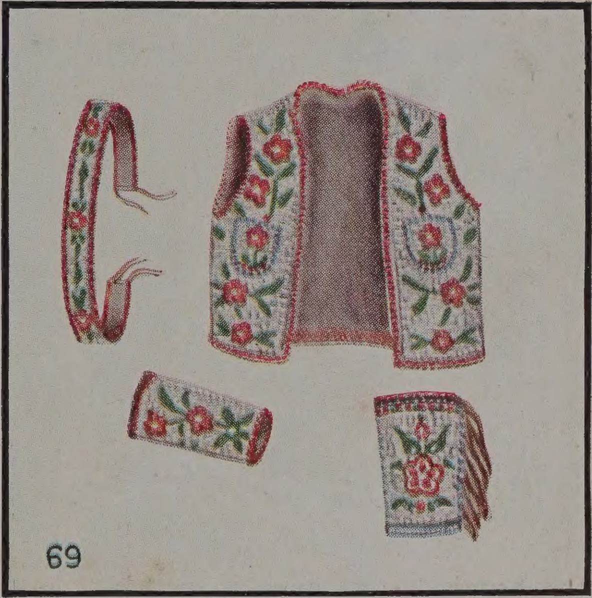
CREEK INDIANS—(Continued)

of villages divided between the Upper Creeks (called by the Cherokees Ani-kusa from their ancient town of Kusa or Coosa), and the Lower Creeks, (called Ani-Kawita, from their principal town of Kaweta or Coweta). Among the largest villages of the Upper Creeks were Tallahassee, Talasse, Tuskegee, and Kusa. Among these of the Lower Creeks were Chattahoochee, Apalachicola and Coweta. Every town or small tribe (talwa) was under an elected Chief or Miko.

Villages consecrated to peace ceremonies were called White Towns, those dedicated to war councils were called Red Towns.

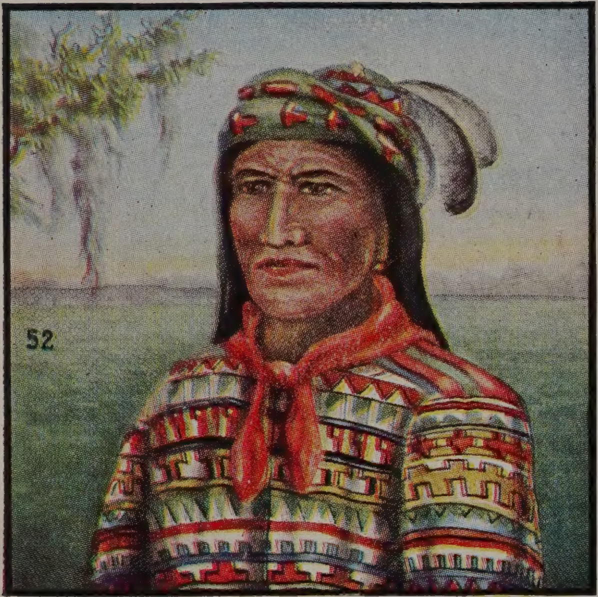
The Creeks became allies of England in the Apalachee Wars of 1703-08 and were hostile to the Spanish in Florida.

The Seminole war of 1835-43 secured permanent peace with Southern tribes and the placing of the majority of the Creek Nation on vast Oklahoma Reservations.



69

Belt, Jacket, Cuff, and Anklet



Seminole Chief

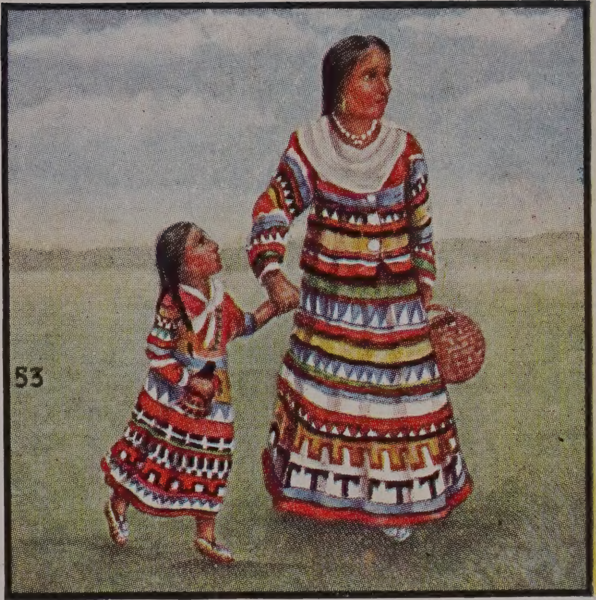
SEMINOLE

SEMINOLE—or Sem-a-nó-le—is a Creek Indian name and means "Runaways"; the Seminole Tribe was, without doubt, a part, or split-off, of the Creek Nation. Their customs were similar, and they spoke the Creek language. They were a large band of warriors that in early days went south and almost annihilated the Euchee Indians who formerly inhabited South Florida; the few remaining Euchees then joined the conquering Seminoles. The Seminole war, beginning in 1835 and lasting many years, was a hard-fought struggle in which thousands of lives were lost. It arose over a discussion regarding a treaty for the removal of the tribe from Florida to a western reservation. The Government claimed such a treaty had been signed and the Seminoles firmly declared no such treaty had been or would be signed, and they adhere to this to the present day. The Indians were defeated and a permanent peace with southern tribes resulted. In 1839 nearly all of the re-

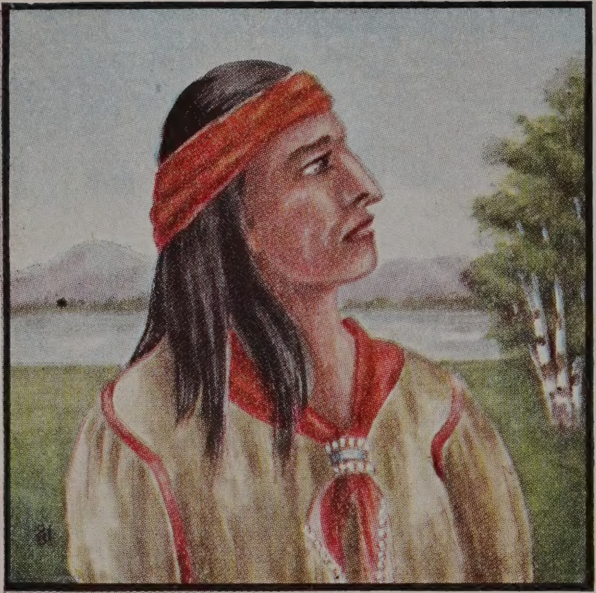
SEMINOLE—(Continued)

maining Creeks and Seminoles with their negro slaves were removed to the Indian Territory (now a part of the State of Oklahoma). These negro slaves were also "runaways." When the white men brought the Africans to these shores to work in the cotton fields many of them escaped and joined the Seminoles. At first the Indians treated them as slaves; many years later the small bands of Seminoles remaining in Florida—and who prefer to be called Peninsular Indians—intermarried with them and today many of the Florida Seminoles are of mixed blood. The well-known Osceola—also called Powell—was a member of the Seminole Tribe. It is said his father was a white man and his mother a full-blooded Creek Indian.

The Seminoles are fond of decoration. Those remaining in Florida wear clothes made from woven goods of vari-colored stripes. They are makers of various articles in clay, basketry, and beads, which are readily disposed of to tourists.



Seminole Squaw and Child



Apache Chief

APACHE

The Apache Indians were for centuries a hostile, warlike tribe with leaders who possessed courage, daring, and who fully understood strategy. Some of these Apache chiefs were truly great generals, Gereonimo being one of the best known.

The men of this tribe have keen eyes and firm lips, their hair is usually unbound or worn in bound-end braids—known as Indian braids. While not inclined to wear feathers in their head bands, in more recent years some of the chiefs have worn a compact headdress of upright, overlapping feathers, held in position by a wide, beaded band. The various bands of Apaches have now, from necessity, adopted to a great extent, the white man's customs, but in the time not so long past they were erratic and roved over a vast territory.

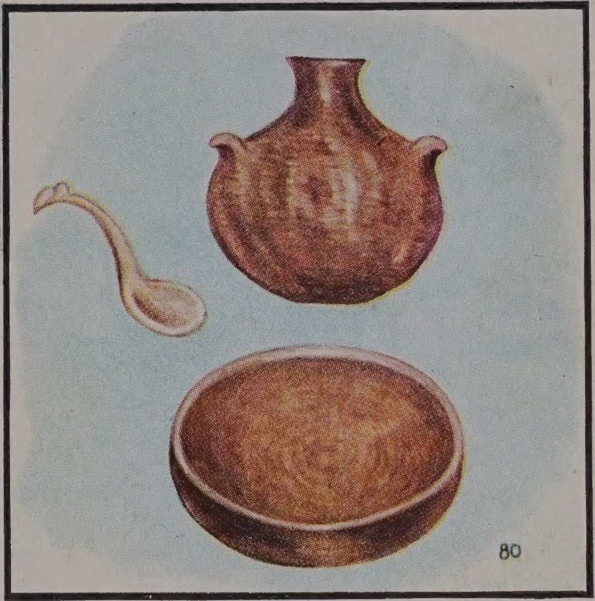
Around the camp fires, stories of past wars and warriors were told nightly in fullest detail and the children were obliged to learn the traditions of the tribe in this manner.

APACHE—(Continued)

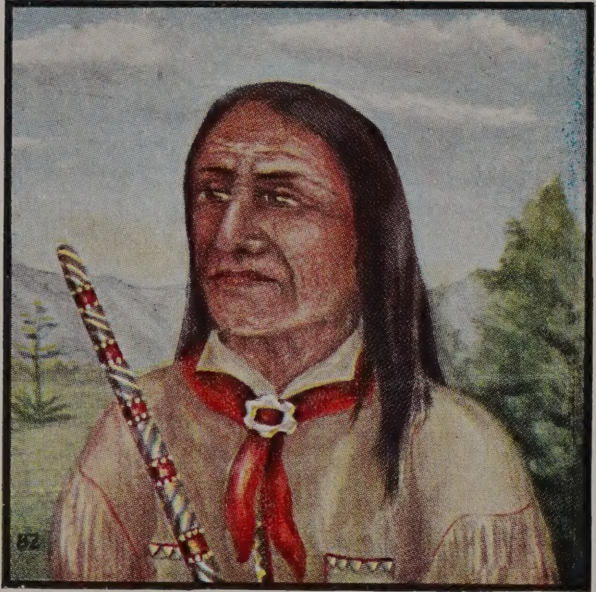
The expressions "Yell like an Apache Indian" and to "Fight like an Apache Indian" are often heard: the yell referred to is blood curdling in the extreme—an ear splitting shout, cut short by the application of the hand, forming a series of sharp yells.

The Apaches have three troops of Boy Scouts, one named for the Chief of the Scouts—(National Scout Commissioner)—The Dan Beard Troop; one troop named for the late President Theodore Roosevelt; and one for the Apache General Gereonimo.

The Apaches are expert makers of baskets, many with attractive pattern woven in darker colors; the large carrying baskets are called tutzas. Being a roving tribe they seldom made pottery, and water bottles were made of basketry covered with pitch, which hardened to a clear waterproof surface. Wooden bowls were made from large tree knots which would not swell or split. Spoons were made from horn or hard wood.



Horn Spoon, Water Bottle, and Dish



Tonto Apache Chief

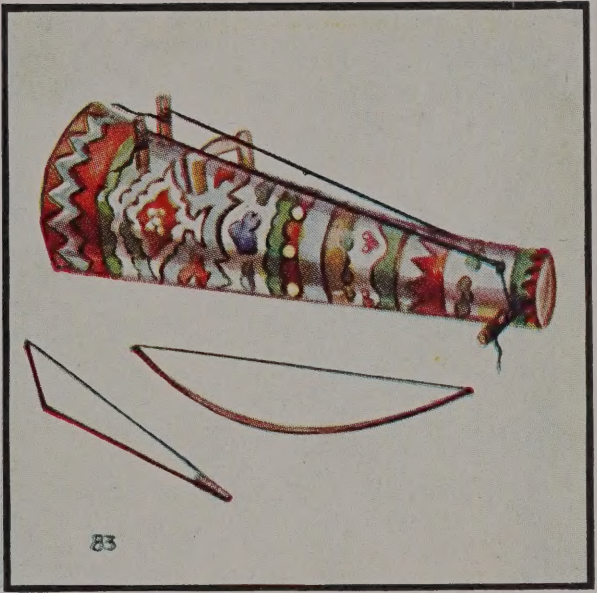
TONTO APACHE

There are numerous distinct bands of Apaches, among them the Tonto Apache, Kiowa Apache, Uma Apache, and the Warm Spring Apache, the latter located near the headwaters of the Gila River, New Mexico.

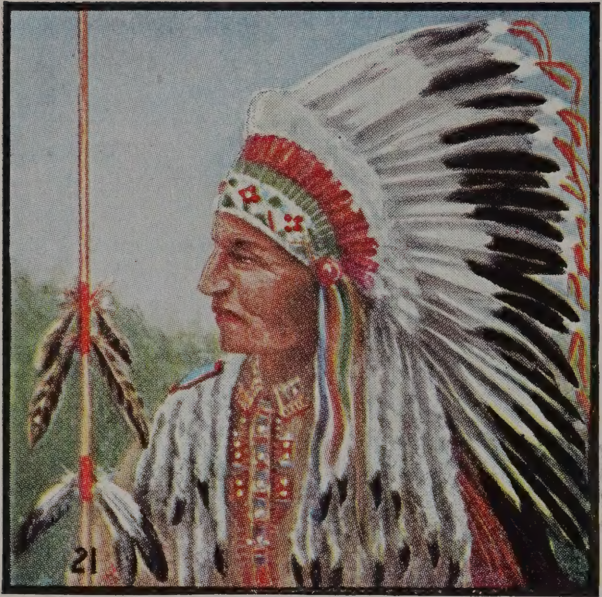
Like all Indians the Apaches fashioned various musical instruments, from drums, tom-toms, whistles, and flutes, of reed and bone, rattles of turtle shells, gourds and every conceivable article that could be made to produce noise, to a sweet-toned fiddle, having two strings, which were tightened with a peg. These fiddles, which varied in size and tone, were played with several types of bows.

Fruit of the prickly pear called "hush" by the Apaches was gathered with small wooden tongs. The wild agave or maguey plant, locally called mescal, was gathered in the late summer and stored for winter use. A pit was formed of big stones so placed that the ash from the fire built upon them went through leaving the stones clean and hot. Then mescal was put in, covered well with grass and about six inches of earth, and allowed to stand forty-eight hours. The well cooked mescal was then removed, the leaves pounded to a pulp which was kneaded like dough and formed into cakes of about an inch thick and two to three feet long, these were dried in the sun and stored for winter use. It was eaten like bread or made into a soup. Apaches ate the flesh of deer, antelope, small game, and birds; but it is said they did not eat bear-meat or fish; they discovered that a type of honey bee stored honey in stalks of dead yucca, and this was called mata, and was gathered and stored.

The agave, which is a species of American aloe (agave Mexicanna and agave Americana) was used in many ways; from its juice pulque, a spirituous liquor, was produced by the Spanish and used extensively in trade with the Apaches.



Musical Instrument



Crow Chief

THE CROW INDIANS
Absarokas

Long before the white men came to our shores and until well into the 18th century the Crow Indians were one of the outstanding tribes that possessed the vast desirable territory known as the Black Hills.

Years later the Crows were settled on a reservation in Montana, where many of their old tribal customs died out. This was partly caused by the passing of the buffalo herds, for their beautifully decorated tepees were originally constructed of buffalo hide tanned from shades of ochre to pure white. Now they are necessarily made of canvas. Cowhide has been substituted for buffalo hide in the manufacture of shields, drum heads, etc. Tepees were used in summer, but during winter months lodges were lived in, constructed of timber, sod, and rain-resisting clay. Summer encampments were quickly broken up, the squaws vied with each other in the speed with which they could take down and fold the tepees

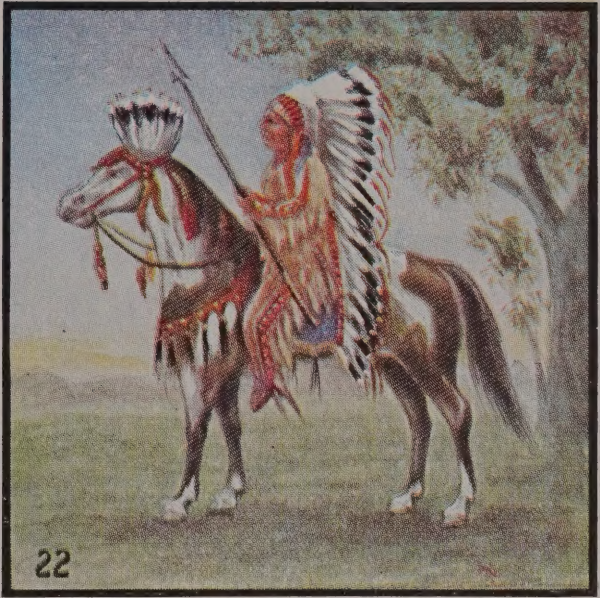
CROW INDIANS—(Continued)

for transportation. Horses were harnessed to the poles, butt ends dragging upon the ground, braces were fastened from pole to pole just back of the horse and upon these "travois," clothing, etc., was loaded.

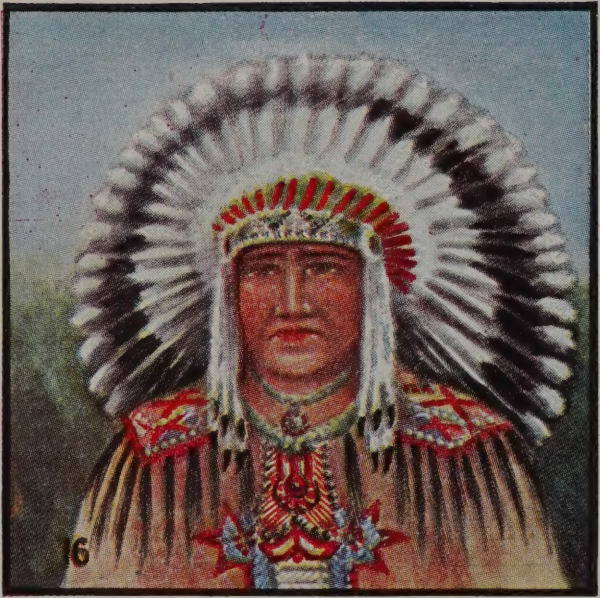
Crow families took pride in their dogs, which ran at will during the day and slept in the tepees at night.

The medicine tepee was unlike any other, being maroon color with a yellow circle enclosing a green moon. In time of tribal wars care was taken, when fire was built, to use fine dry twigs, as green branches would produce smoke and odor. In winter scouts rode white horses and dressed in white to be inconspicuous against snowy background; in fall they colored horse and clothing the bluish-green of the sage brush. As in all tribes, the coup (pronounced coo) was a valued possession.

Braves considered it a disgrace to wear a beard and kept their faces smooth by daily use of clam-shell tweezers.



Crow Chief, Mounted



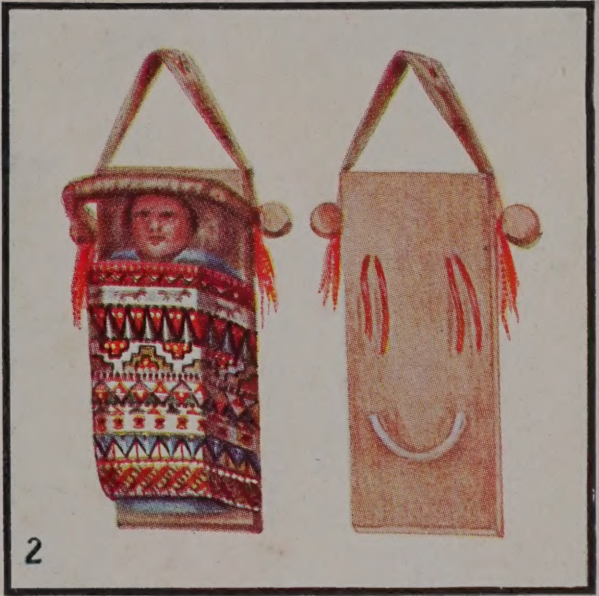
Dakota Chief

THE DAKOTAS
The SIOUX NATION

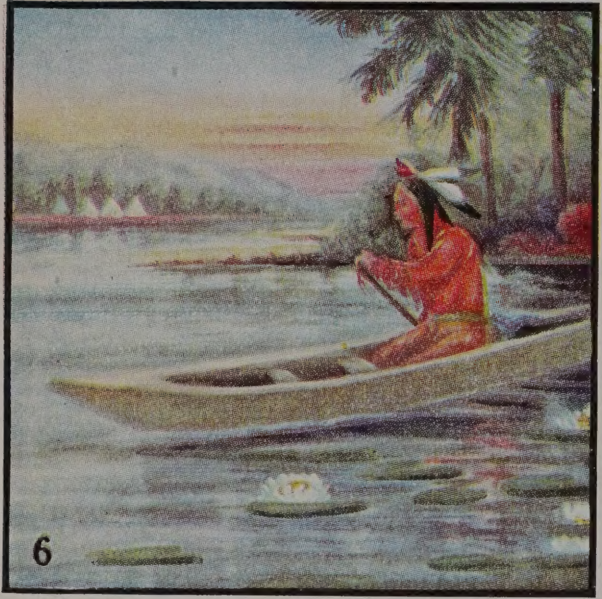
To the group of tribes of the powerful Dakotas, spelled at various periods Dahcota, Dacota, Dacotah—the French traders gave the name of Sioux, which these Indians have good cause to dislike, its meaning being equivalent to Hated Enemy—the name Dah-co-ta in Indian language means Allied or Affiliated, which is properly descriptive, seven leading tribes being allied in this group, "Seven Council Fires." Well formed, with manly bearing, many Dakotas are over six feet tall. In days of tribal wars the sign of a red hand painted on a blanket indicated that the owner had been wounded in battle, a black hand showed he had killed a foe. Oxide of iron picked up in many places, burned and pulverized makes good red paint, and this the Dakotas discovered centuries ago. Each eagle feather worn by a warrior denotes some special honor; the mode in which a feather is cut or marked is important: if it bears a red circular spot, he has killed an enemy; if it has a red edged notch, he has cut an enemy's throat; the end cut off and edge painted red also indicates an enemy killed in like manner; the midrib split three quarters way means the wearer bears war scars.

The cradles or papoose carriers of the Sioux are elaborate; the feet of the papoose rest on a curved cleat, a frame covered with bead and porcupine quill embroidery keeps the baby from injury. When being carried upon the mother's back, the arms are tucked under this protection. If the child dies, black feathers are placed in the carrier.

The Sioux were the last tribe to occupy the Black Hills and the land was sacred to them. The Indian uprising of 1873-76 and the battle of the Little Big Horn under Sitting Bull, grew out of misunderstanding regarding their transfer to a reservation in Montana, which they resented, knowing it meant relinquishing fine hunting ground and the loss of their only known red pipestone quarry.



Papoose Carrier



Sioux in Dug-out

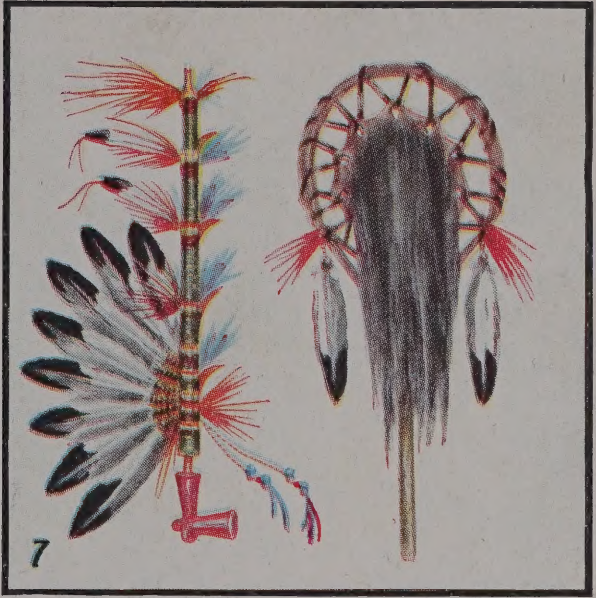
YANKTON SIOUX
of the Sioux Nation

THE GREAT Dakota family is divided into seven different tribes—one of these being the Yankton — Mendawakanton in their language, "people of the pheasants."

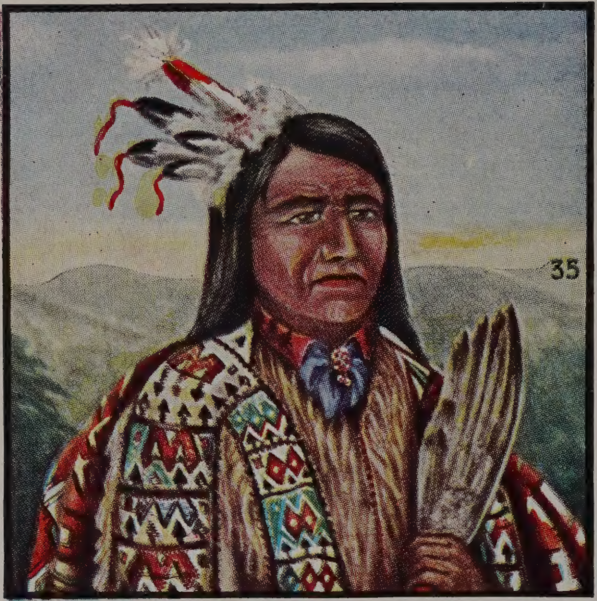
No interpreter is needed for a Dakota to converse with the whole Nation, as the Yanktons differ somewhat in dialect, but can be understood by all the other bands. They are expert hunters and as late as 1873 there was much game in the Black Hills, though not as plentiful as in former years. In early days the Sioux cooked in the skins of animals they killed; four stakes were driven into the ground and four corners of the skin fastened to them leaving a deep sag in the center, into which considerable water was poured. Then very hot stones were put in which cooked the meat which was cut fine—sometimes wild rice was added, making a good soup. The Sioux count the months by moons, as do all Indian tribes. They divide the year into seasons, Spring, Summer, Autumn, Winter—

YANKTON SIOUX—(Continued)

of three moons each. The name of the Moons (months) are as follows:—(January) "The severe Moon." (February) "Moon the Raccoons run." (March) "Moon of sore eyes." (April) "Moon the geese lay." (May) "Moon for planting." (June) "Moon of strawberries." (July) "Moon of mid-summer." (August) "Moon corn is gathered." (September) "Moon to gather wild rice." (October and November) "Moons the deer run." (December) "Moon the deer shed their horns." Sioux study the heavens and have names for many stars; they believe the Happy Hunting Ground lies beyond them, where their souls will live forever. They will still be enemies of earthly enemies, but will not come in contact with them; game is plentiful and many of their faithful animals will be there to greet them. Dakotas count from one to ten consecutively, then begin again, saying "ten and one," "ten and two," etc., until ten is reached; "ten and ten," again beginning "two tens and one," etc.


7

Peace Pipe—Calumet—and Scalp on Drying Frame



Oglala Sioux Chief

OGLALA SIOUX

The Oglala — or Ogallalla — Sioux was the principal division of the Teton Sioux. Their ancient history is obscure.

One of the best known Indian chiefs of recent years was the Oglala Sioux chief, Red Cloud, head of a fearless, restless band. His death in December, 1909, ended a career of untiring opposition to the United States government's rule of the Sioux. Upon his death his son Red Cloud, Marpiya Luta, became chief; a warrior of splendid military bearing, an orator desirous of keeping peace and order.

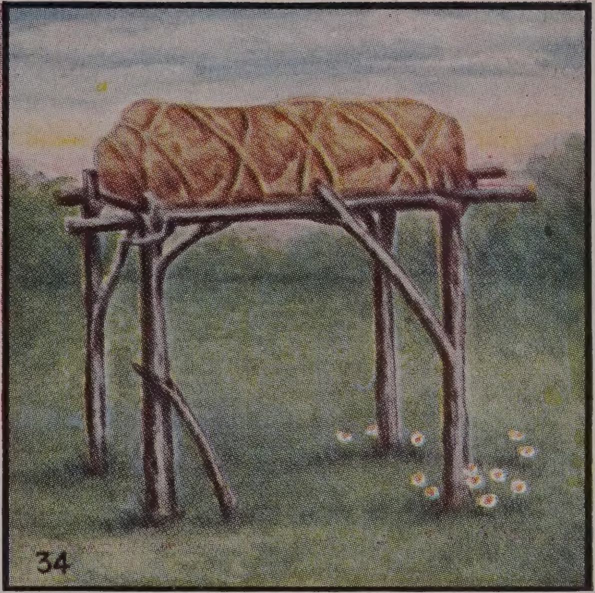
The pelts from which the beautiful, elaborately embroidered suits and moccasins of these Indians are made, are dressed with the fat of wolves and brains of animals to make them soft and pliable.

Their early tribal manner of burial was to encase the body in freshly skinned buffalo hide and place it upon a scaffold about seven or eight feet high, where it remained until the scaffolding decayed. Then the bones were buried. Their tribal

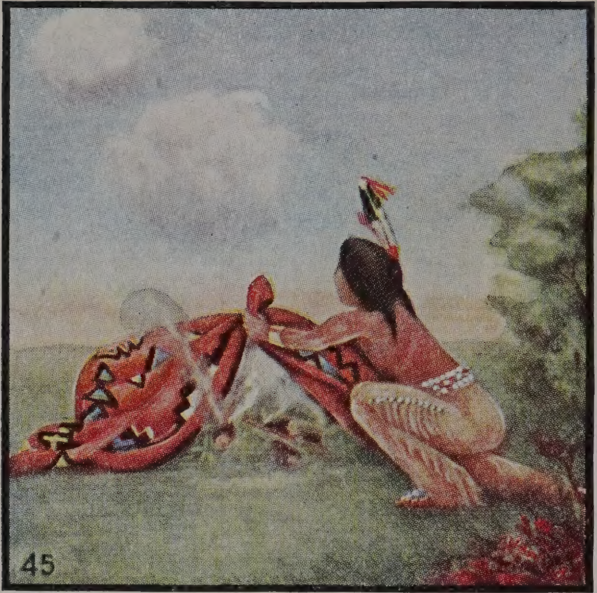
OGLALA SIOUX—(Continued)

dances were numerous, among them being the Sun Dance held each year in May, the beautiful Eagle Dance, various War and Victory dances and the Bear Dance held annually before the bear hunting season to ensure success.

The first records we have of the Oglalas seem to be those kept by Lewis and Clark, who, in 1806, found them living on the Missouri River above the Brule Sioux, in the region that is now South Dakota. In 1850 they roamed the plains between the north and south forks of the Platte River west of the Black Hills. In 1862 they occupied the Black Hills and a far-reaching territory beyond; a few years later they are recorded as being one of the tribes that terrorized the frontier. The invasion of the Black Hills by gold seekers was the beginning of trouble which led to the war of 1876 in which Custer and his entire command were killed at the battle of the Little Big Horn, called by the Indians Greasy Creek.



Burial Scaffold



Smoke Signals

OSAGE

Originally this was a powerful tribe living along the lower course of the Ohio River, and many years later these Indians formed three large bands which were the Pahatsi Band, meaning Great Osage, Utsehta Band meaning Little Osage and the Santsukhahi or Arkansas Band.

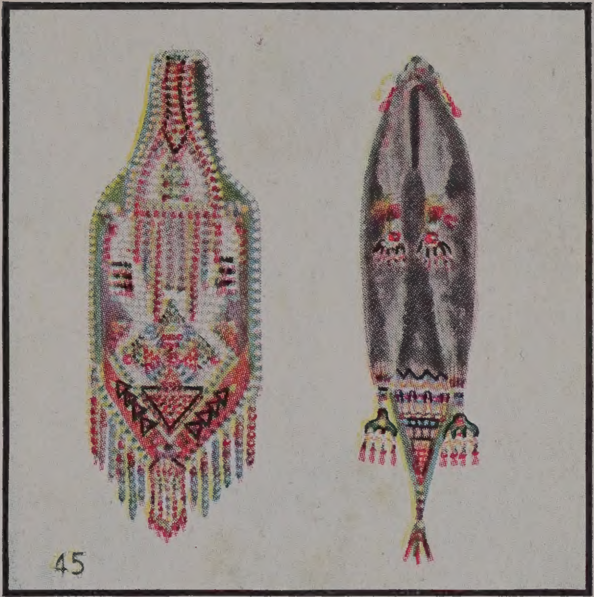
The Osage was a warlike tribe and was continuously on the warpath against neighboring tribes and bands, particularly the Caddoan tribes who feared them greatly; especially after they had obtained rifles and ammunition through trade and barter with the white men.

The introduction of firearms among the Indians which they at first called "fire sticks" and "bad medicine sticks"—changed Indian warfare completely. The need of bullet-proof shields and vests arose; their Medicine Men and squaws did not know how to treat gunshot wounds; their war-ponies were terrified at the sound of gunfire and smell of burned powder. Scalping knives of steel

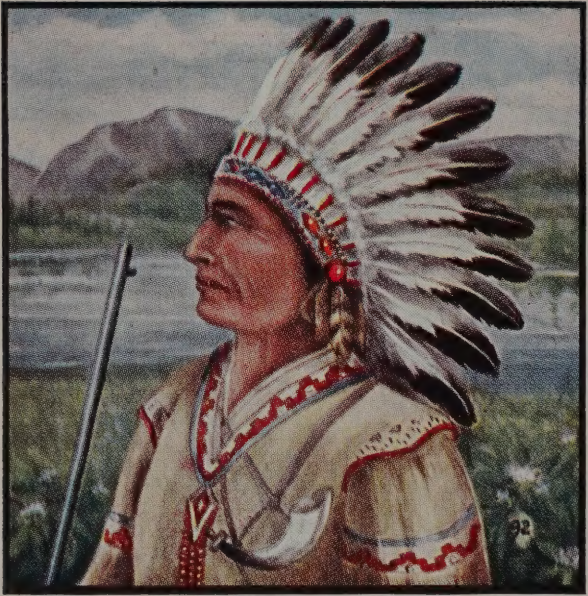
OSAGE—(Continued)

were now being supplied all tribes that came in contact with the white traders. Fire-water was also available in exchange for pelts, buffalo hides, and basketry. And so Indian warfare became a thing of terror, not only to tribes not thus equipped but to the very ones who had been instrumental in putting these dangerous weapons into the hands of the red man. Bands of Osages formed or held at different times, numerous Indian villages.

Historians and linguists claim that the language of the Osage is not as difficult as that of most Indian tribes of the United States. The Osage are now a very wealthy tribe; in fact, they are said to be the wealthiest community in the world; they are living upon a reservation in Oklahoma (meaning "Home of the Red man," in the Choctaw language) in that region set aside by the U. S. Government as a permanent home for this and other Indian tribes.



Fur and Beaded Pouches



Mandan Chief

MANDANS

In many ways the Mandans differ from all other tribes. Their language is the most difficult to learn even by the Minatarees, their war-loving neighbors, although Mandans converse freely in the Minataree tongue. Mandans believe themselves to be the first people to appear on earth. Their legend is that they climbed from vast subterranean caverns by way of a giant grape-vine which broke through the earth's surface, and through the opening thus formed the tribe emerged.

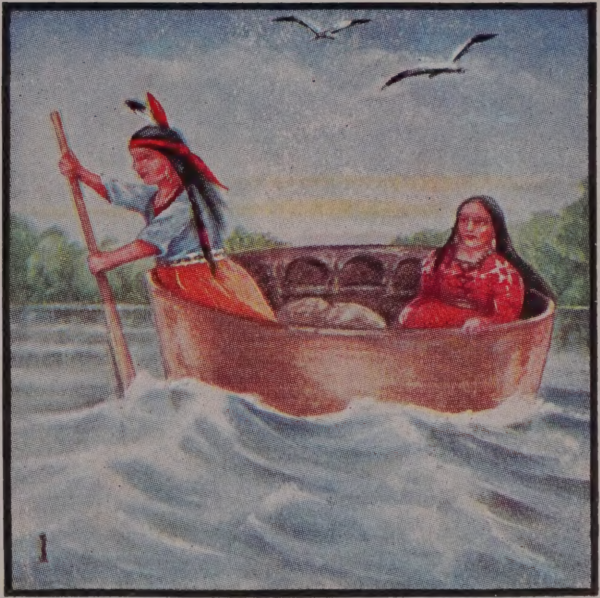
They are erect, supple, with pleasing manners, peaceful, but courageous fighters when attacked. They are said to believe in a Great Spirit of Good, an Evil Spirit, a future existence where they will be held accountable for all deeds committed in this world, the Happy Hunting Ground where it is always warm, and the Evil Place, where it is always cold. They also believe there was a great destructive flood "before the memory of man." Many years ago they occupied groups of settlements, later

MANDANS—(Continued)

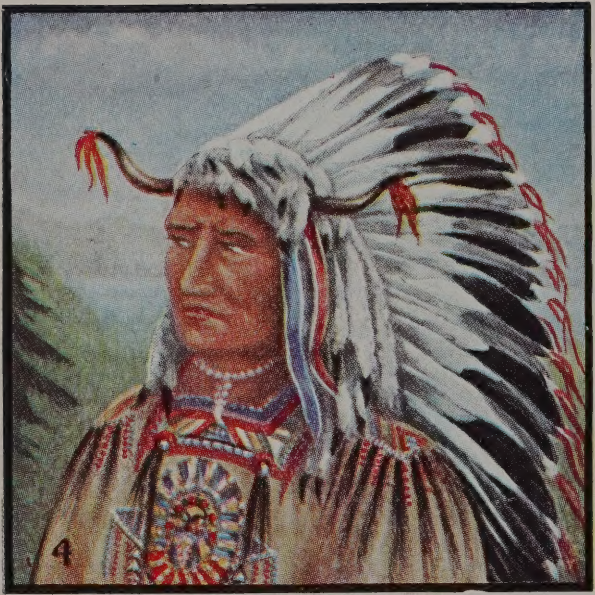
settling in two stockaded villages on the Missouri River, 200 miles below the mouth of the Yellowstone. Circular lodges were constructed of timber and rain-resisting clay, each with a fireplace in the center.

The Buffalo or Bull Dance, in which Buffalo-head masks were worn, was believed to ensure good hunting. Head dresses of eagle feathers, ermine, and horns were worn only by men of distinction. Mandans (and later the Minatarees) are the only tribes constructing tub-shaped canoes, "Bull Boats," propelled at considerable speed by dipping the paddle in advance and pulling back forcibly. There was a tent for vapor baths, which were taken by throwing water on hot stones arranged under an open platform upon which a tub of woven willow was placed. The bather sat in the tub upon handfuls of aromatic herbs.

There was a Medicine Man in the tribe and as they cultivated the soil, there was also a Rain Maker.



Bull Boat



Minataree Chief

MINATAREES
or Gros Ventres

On the Knife River which flows into the Missouri, eight or ten miles above the Mandans, the Minatarees built, at a remote period, a group of villages of earth-covered lodges. Although more warlike and daring than the Mandans, they, nevertheless, in early times, looked upon the Mandans as protectors and adopted many of their customs: the earth and timber lodges, the distinctly Mandan tub-canoe, the vapor baths.

This tribal band is believed to be a split-off from the Rocky Mountain tribe of Crows, a band that became separated from the main tribe centuries ago, and formed a new tribe, adopting the customs of their patrons, the Mandans.

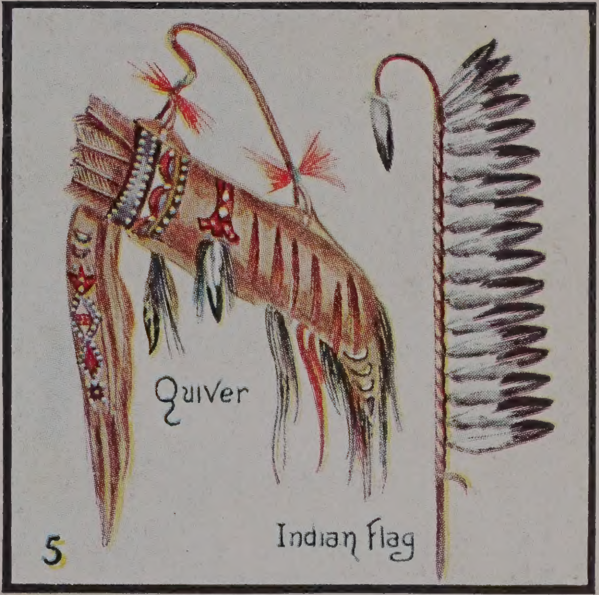
They raised large crops of maize and annually held a feast and festival in thanksgiving to the Great Spirit when the crop was ready for harvesting.

They produced fire by friction, twirling a pointed stick into a dent in a block of hard wood. Like all Indians, they

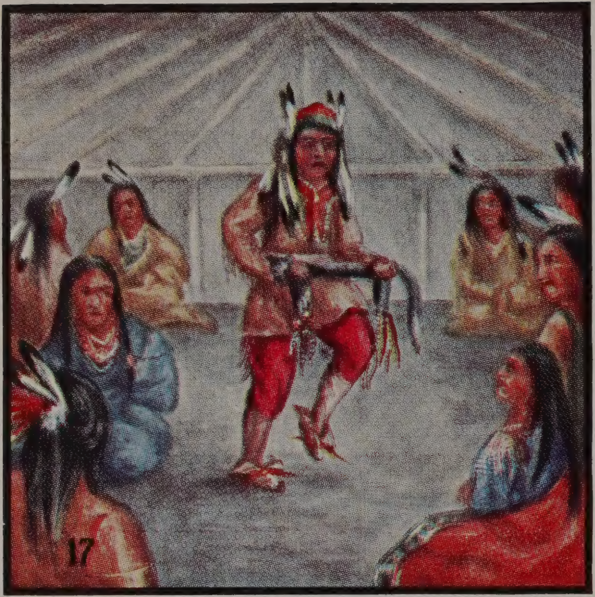
MINATAREES—(Continued)

were expert horsemen; even the small children rode with abandon and skill. They were expert buffalo hunters, and used the pelts in many ways; for their beds a hide was laced to a framework and when dried it formed a springy, comfortable bed; pelts were used for blankets, for drum heads, shields, and numerous other purposes. Like the Mandans, they encased their dead in freshly skinned hides and placed them upon platforms eight or ten feet high; there they remained until the scaffolding rotted and fell, then the body was buried and the skull polished and placed in a special enclosure where skulls of all deceased tribesmen were arranged in a circle.

Horses and dogs were used to bring home game, on either side long poles were fastened to a breast-plate, the butt ends dragging behind on the ground, braces fastened behind the animal, formed a slanting surface upon which heavy or bulky articles were transported.



Indian Flag and Quiver



Dance of Secret Order

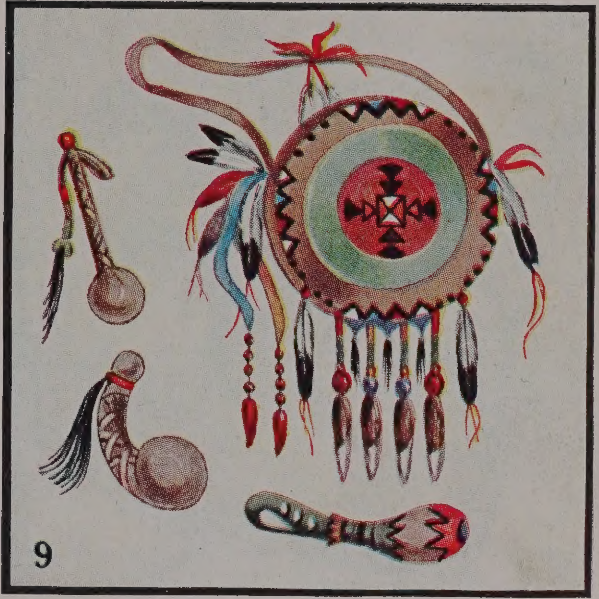
WINNEBAGOES

The Winnebagoes call themselves Hochungare, meaning "Trout men." They are tall and well built, with black hair and flashing black eyes. Their language proves that they descended from the great Dacota stock and belonged to the Sioux Nation. Prior to 1850 they settled on the upper Mississippi between the Crow Wing and Walaby Rivers; they trace their settlements back through many generations, and ruins of their ancient villages prove their handed-down-from-father-to-son history to be correct. Their ancient encampments on Green Bay show evidence of the cultivation of much maize or Indian corn. Dancing is a national trait of the Winnebagoes; there are religious, military, social, and festival dances. The war dance was always held before going on the warpath, youths under 16 were not allowed to participate.

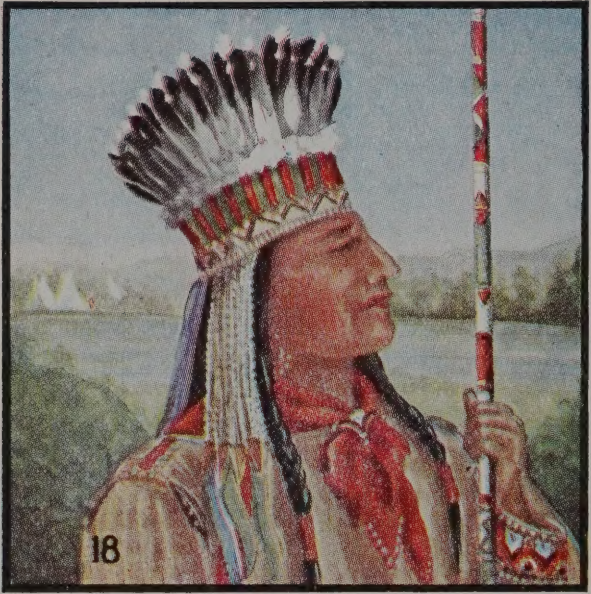
Scalp dances were held in former times, also the Funeral Dance held at the grave where sacrifice was made for the dead to the music of drums and weird songs and chants. The medicine dance, shown in the illustration, is an ancient custom of a society with secret signs, hand grips, different degrees, secrets belonging to each individual group and those belonging to the entire society.

Women and young people are admitted to membership. Those joining practice economy a long time to pay initiation fee, which is no fixed amount, often several hundreds of dollars worth of goods are given. When one or more are admitted to membership, the dance is part of the celebration; the medicine bag made of some small animal skin, head, legs, and tail intact, is held outstretched in front of the dancer. Each candidate receives instruction from the Medicine Man several days in advance of the initiation.

Their canoes are made of bark and have high, curved ends. Their lodges have a frame work of saplings covered by woven mats and bark.



War Drum

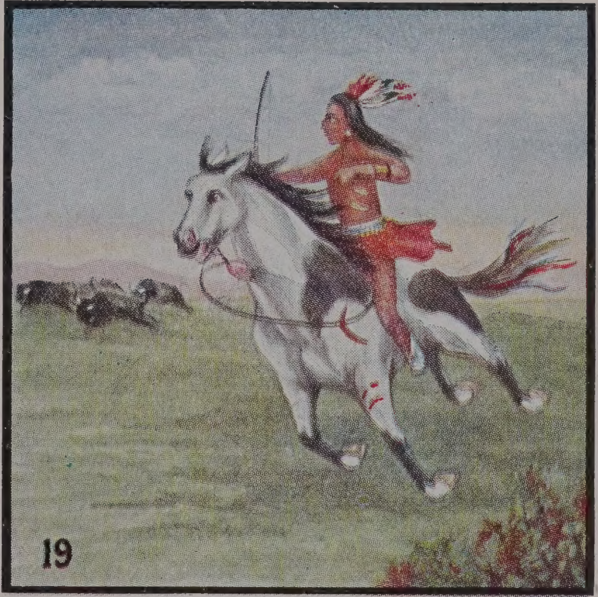


Comanche Chief

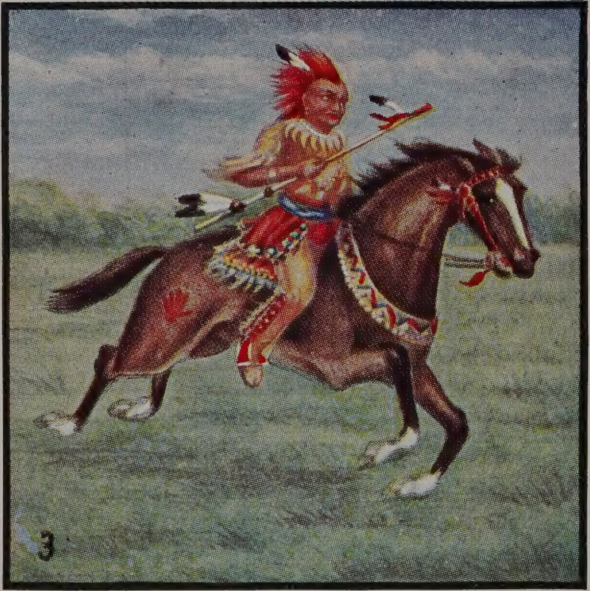
COMANCHE INDIANS

In Texas and New Mexico can be found traces of the ancient villages of the Comanche Indians, an aboriginal tribe that from 1700 to about 1750 numbered nearly 400,000; but tribal wars and illness steadily thinned their ranks until in 1900 there were less than 1600 on a range in Oklahoma. In some of their original villages the tepees were constructed of prairie grass well thatched over a framework of saplings bent at the top forming a sort of chimney. In other villages they were of the tepee type, made of well tanned hides. The Comanches are a tribe of unexcelled horsemen. It can well be said that every member is more at home upon the back of a horse than on the ground. A difficult feat of riding seemingly practiced by every brave of the tribe, is dropping at the side of his horse at full speed, lying in a horizontal position, screened by the animal's body from enemies' weapons, the heel of one foot hanging over the horse's back. From this position the rider can quickly regain an upright posture or change to the other side, freely using bow and arrow from under the horse's neck. The women are fine featured and pretty, although dark skinned. In winter the men wear full suits of hide, beautifully embroidered with beads and porcupine quills ; in summer they are naked to the waist. The women are always fully clothed in dresses of deer or elk hide elaborately embroidered, often ornamented with elk teeth.

Like all Indian tribes of the United States, the Comanches deplore the vanishing of the buffalo herds as well as other big game which the fur trade did much to deplete. Indians do not kill unless the game is wanted for food, pelts, etc. They use hides, hoofs, horns, bones, and sinews for making shields, drumheads, bridles, war rattles, snow shoes and articles of dress. In the frontier days hides and pelts were traded for beads, tobacco, knives, and many other articles.



Comanche Brave



Sacs and Fox Chief

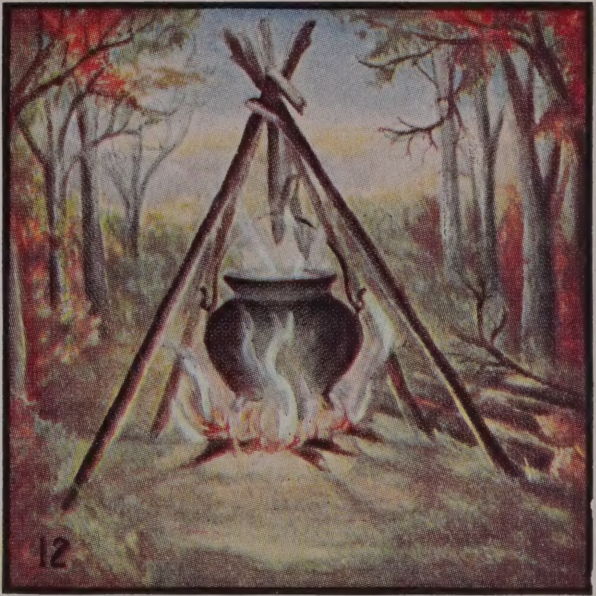
SACS AND FOXES

The Sacs and Foxes were in early times two separate tribes with customs and language similar. Later they united, forming a large tribe, warlike and powerful. They were fine horsemen and even in the days of vast herds of wild horses they owned fine thoroughbreds which they bought from the traders. They partly shaved their heads and their headdresses usually contained red feathers combined with eagle feathers. Their costumes were elaborately embroidered with beads and porcupine quills.

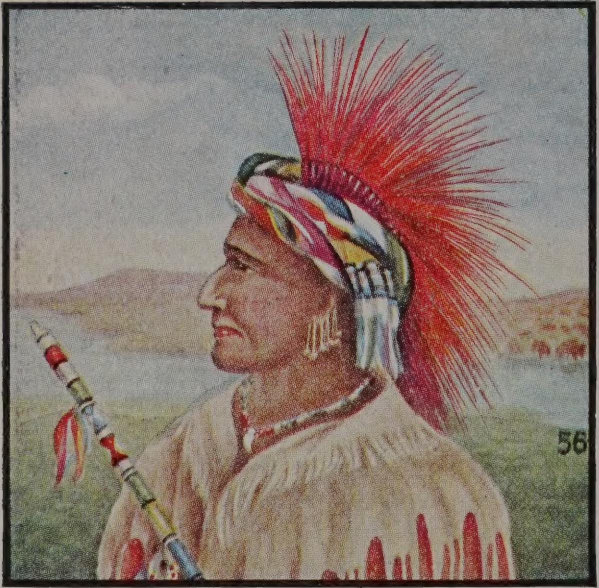
The famous warrior Black Hawk—Muk-a-tah-mish-o-kah-kah — a chief of the Sacs, led the Black Hawk war of 1833 along the frontier and was defeated by United States troops under Gen. Atkinson. An ancient society of this tribe, called the Slaves, was composed of young braves who volunteered to be of service to Chiefs for a term of 24 moons, during which time every order was obeyed, every task performed promptly; they were then exempt the rest of their lives from all labor of camp life.

Sacs and Fox villages were always near rivers, they were expert canoemen. Their canoes were of birch bark and also dug-outs made from a log of some light, close grained wood. Before white men—Chemokemons, in their language—reached these shores, they had the idea of sailing, using blankets as sails, holding them outstretched by the upper corners, the lower ones held under their feet. The squaws sitting in the stern of the canoes steered with the paddle. Centuries ago their snowshoes were made exactly as today.

The snowshoe dance was held each year. At the fall of the first snow, snowshoes were worn and others held aloft on poles. They liked the snow, as they could follow the tracks of game much easier, being expert in the use of these shoes which are the same as those made by the Dakotas—or Sioux—to whom they are very similar.



Indian Camp Cooking



Iowa Chief

THE IOWA TRIBE

The Iowa—originally spelled Ioway—meaning "Those who sleep" or "Sleepy ones," were one of the Southwestern Siouan tribes and seem to have been at some very remote time a split-off from the Winnebagoes. Many of their customs and beliefs point to that fact. In early days the French and Spanish called this tribe the Ajoues. At that time their villages were on the banks of the Des Moines River some distance above its mouth; in the following years, after a succession of moves along the Platte River they settled on the Missouri River opposite Ft. Leavenworth, where they remained until about 1824 when they ceded all their land in Missouri to the United States Government and were assigned to a reservation in Northeast Kansas, from which a part of the tribe moved to a tract in central Oklahoma—meaning "Home of the Red men."

The Iowas were hunters and trappers and used many methods of stalking game; one of these was to hide under

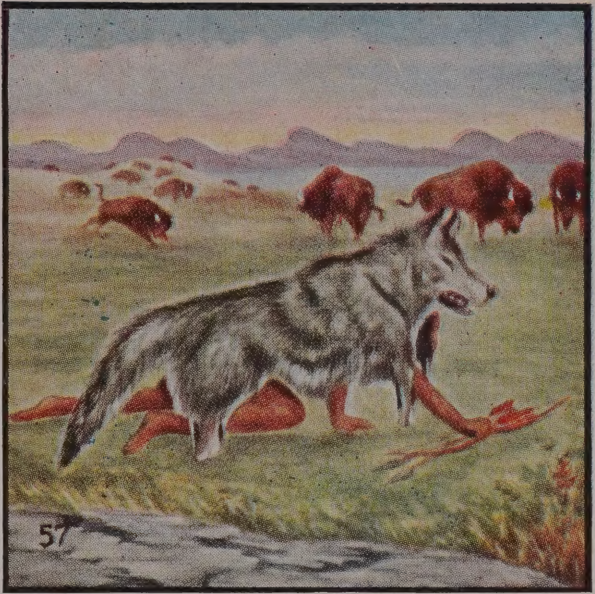
THE IOWA TRIBE—(Continued)

the pelt of deer or wolf so that they were able to approach and shoot the unsuspecting game.

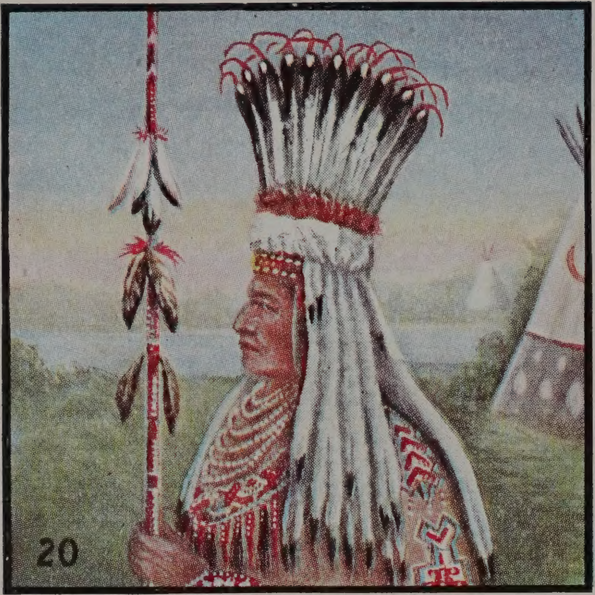
The Iowas traded chiefly in pelts of bear, deer, beaver, otter, raccoon and squirrel. They cultivated considerable land, raising principally maize, corn, and beans.

Like the Sacs and Fox Indians it was customary for the Iowas to shave the head, leaving an elongated tuft or scalp lock on the crown of the head; this lock was braided and used to fasten a crest made of horse hair or the tail of a deer, dyed a brilliant red and worn erect, spread and held in place on the head by a piece of horn or bone thrust through the braided scalp lock. This type of head decoration began to die out as the tribe came more and more into contact with the white settlers.

Many ingenious traps for catching animals and fish were made by this tribe.



Stalking Game



Blackfoot Chief

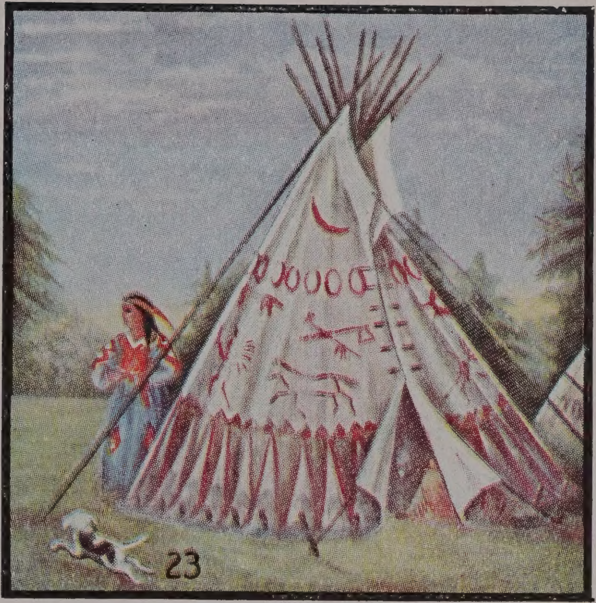
BLACKFOOT INDIANS

The Blackfoot Indians from ancient times have been one of the most elaborately dressed tribes, their clothing of skillfully finished skins and their black moccasins are beautifully embroidered with beads and brightly colored porcupine quills. In days of tribal wars, chiefs and warriors trimmed the seams of their shirts and leggings with narrow strips of scalp-locks that proved their victories. Blackfoot braves went upon the warpath armed with a long lance or spear, a well-made shield of buffalo hide, hardened by steam and a glue made from animals' hoofs, and a bow and quiver holding as many as one hundred arrows.

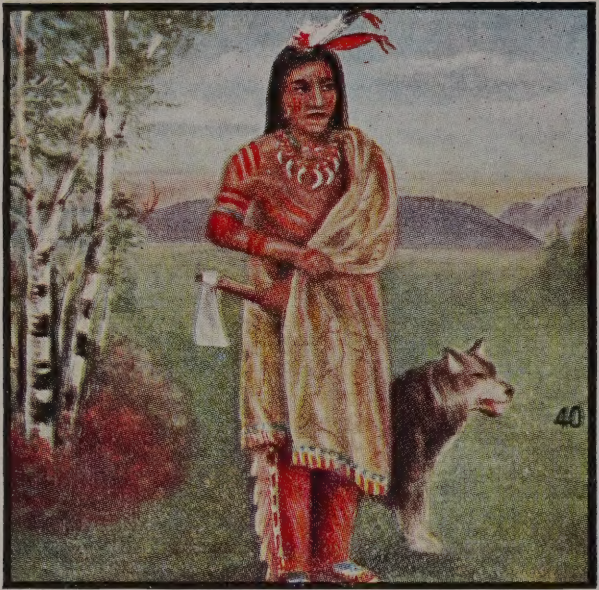
Their hair was usually unbound, a tab-bang falling in the middle of their foreheads. Their Medicine Man was much respected. Seemingly the best health service he rendered the tribe was the order to burn wigwam and personal belongings of any member who died of a contagious or unknown disease. Their bows were cleverly made of ash, lined with layers of deer or buffalo sinew attached inseparably to the wood.

They also had bows of polished bone, too long to have been made from bones of any animal found in or near the Blackfoot country. They were probably made by coast tribes from jaw bones of whales washed up on the Pacific coast. These coast tribes traded these exquisite bows with inland tribes, proclaiming them "Great Medicine," refusing to divulge their origin, and receiving valuable pelts and horses in exchange. Blackfeet smoked "killie-k'neck" — dried pulverized bark, usually red willow—in pipes carved from red pipe stone, (catlinite) a stratified mineral deposit found in the Coteau des Prairie, and used only for pipe making.

A curious fact is, while this stone was apparently found only in the "Sacred Quarry," nearly all tribes of the United States had pipes made of it; for at this quarry, tribal enemies met as friends—otherwise the Great Spirit, angered, would destroy them.



Tepee



Riccaree Chief

RICCAREE

The Riccaree, also spelled Riccara, were a tribe of Indians that occupied land bordering the Nebraska or Platte River.

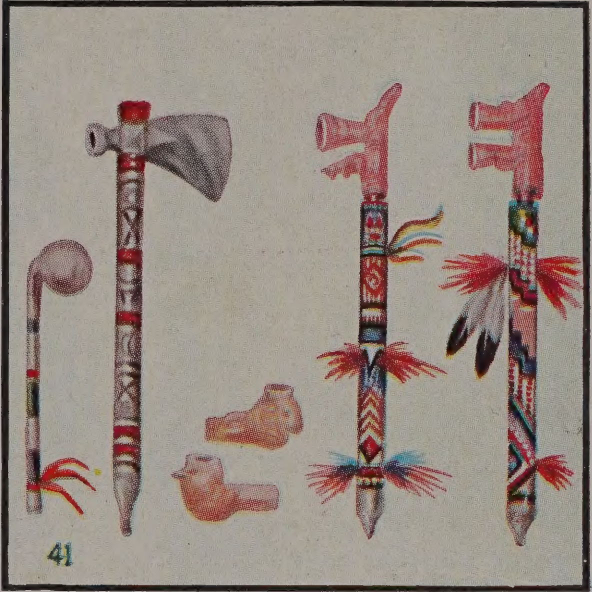
They carried on an extensive trade with other Indian tribes as well as with the early French and English traders.

The most serious outbreak of the Riccarees is said to have grown out of anger at a party of white trappers who trapped hundreds of beaver—chee-tooghs in their language—out of their streams and removed many others from their traps.

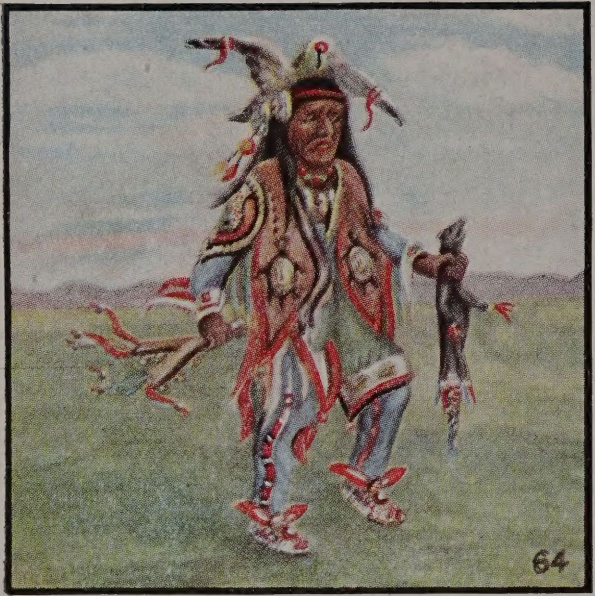
Riccaree Chiefs protested, but these practices continued and in retaliation a number of the tribe went to the thieving trappers' camp at night and made off with their horses. This resulted in bloodshed and bad feeling that lasted for many years.

After this arousing of animosity the Riccarees were considered a savage band and were avoided by many traders who carried on active business with other tribes; other traders who understood the cause of their outbreak, and treated the tribe honestly, found them to be dependable and friendly. The Riccarees, like most of the tribes, through trade possessed the pipe tomahawk or hatchet; a clever combination of these two indispensable articles of Indian life. The picture shows a typical hatchet of this kind, which enabled the owner to enjoy a smoke and at the same time have his hatchet in his hand ready for instant use. The handle of the tomahawk being hollow, served as the stem of the pipe.

Their Medicine man was called Nish wa rooh teh—meaning Medicine or Mystery Man. The Great Spirit of Good was known by the name of Te wa rooh teh, and the Great Spirit of Evil was Ka ke wa rooh teh. The tribal dances of the Riccarees were many; war, ceremonial, commemorative and social, each having special dance rattles—ingenious arrangements of turtle shells, animal hoofs, pebbles in empty gourds, bells, and small cornucopias of tin, made from cans discarded by the white settlers.



Pipes and Pipe-hatchet



The Medicine Man

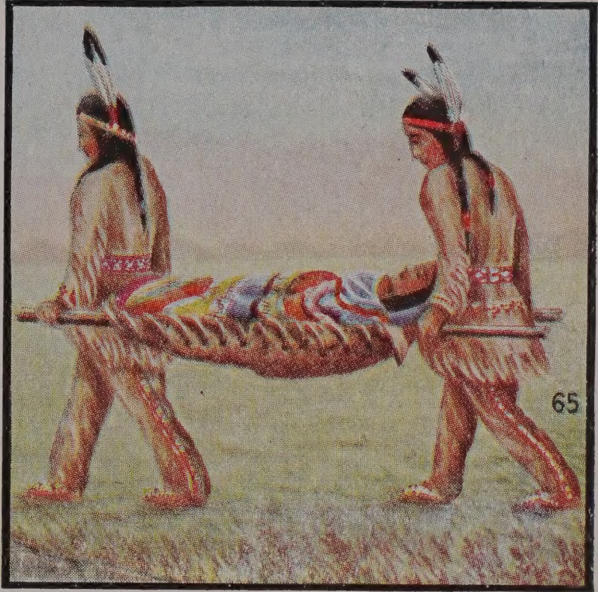
CHOCTAW

THE NAME of this Indian tribe came from the word Chah'ta which apparently means "separation." Choctaws were a southern tribe originally occupying the northern parts of Alabama and Mississippi and later settling on a tract of land on the Arkansas River.

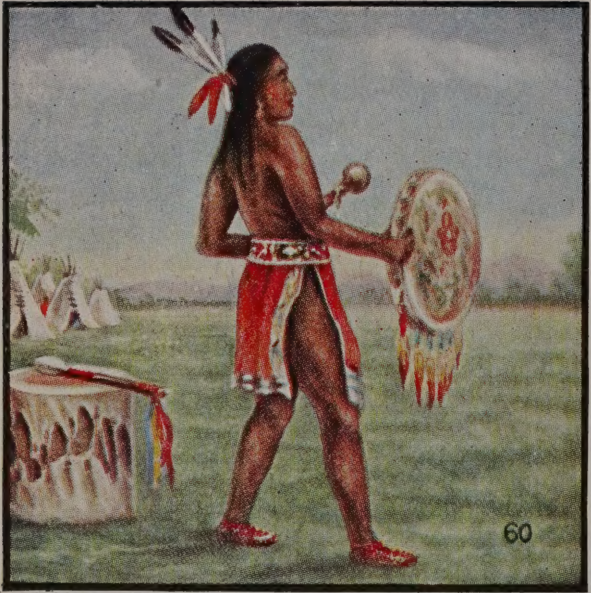
They had many pastimes and games: dancing, ball playing, horse racing, and wrestling matches taking the lead. They were expert wrestlers, being both agile and strong. It is said that large bets were made upon the outcome of these sports. In early days the Choctaws, whose chiefs were called Mingoes, were frequently at war with the Creeks and Chickasaws. Choctaw warriors were brave and fearless but not aggressive, the majority of their wars were those of defense.

An ancient burial custom was to place poles around the newly made grave. Upon these, hoops and wreaths were hung to help the spirit ascend. Bones of the dead were cleaned and placed in boxes — sometimes made of basketry — and deposited either in a Bone-house or an individual grave. In remote days they followed the practice of head flattening and they were sometimes referred to as the Flat-Heads, a name also given the Chinook Indians who also flattened the heads of their papooses. Choctaws carried their wounded and sick on stretchers made from buffalo hide and two poles.

Their Medicine Men wore as charms and cures for every known disease—all kinds of rattles, skins of animals, snakes, birds, turtle shells, etc. Their weird chanting and dancing was looked upon by members of the tribe as "Great Medicine." About 1832 the Choctaws ceded their land to the U. S. Government and were removed to Indian Territory which in 1907 was incorporated as part of the State of Oklahoma.



Stretcher of Buffalo Hide



Arikara Warrior

ARIKARA

The Arikara (originally meaning horn) was a confederacy of sub-tribes, each a separate village with a distinctive name and chieftain. Their language differs from that of the Pawnees only in dialect; at one time they were allied with the Skidi tribe, a member of the Pawnee Confederacy. Like the Pawnees, the Arikaras were well-known among other tribes for their cleverness in legerdemain.

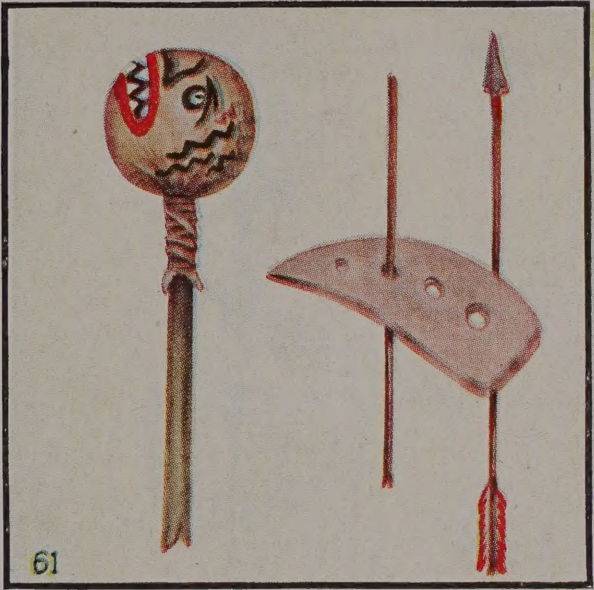
They hunted and trapped in winter over wide territory, returning to their villages in spring to plant crops, principally maize—and to complete dressing the winter's catch of pelts.

Impressive rites were celebrated yearly at the time of planting the maize—again at various stages of its growth dances were held and when it was ripe for harvesting the most elaborate celebration was held. Their permanent homes in the villages were lodges made with a framework of saplings over which large squares of sod and earth were packed: but when on hunting trips they lived in tepees that were taken down, packed on travois and carried from one camp site to another.

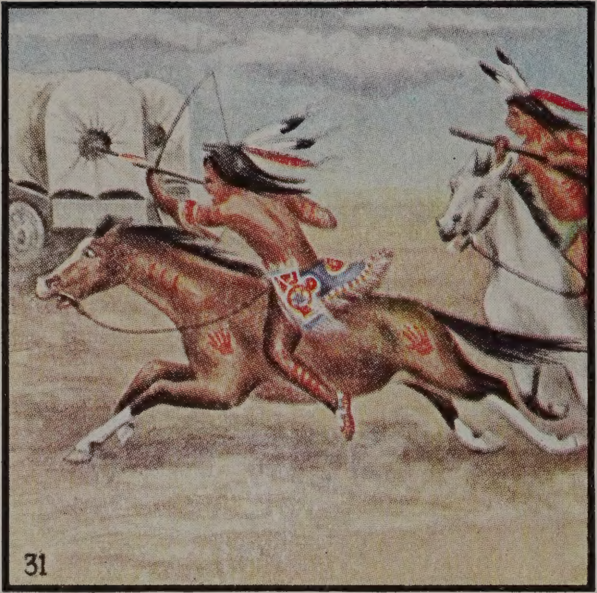
Their method of straightening and polishing arrow shafts was to pass them through holes of the right size drilled in a section of a flat horn of the wild mountain sheep, or a thin flat stone.

The batista, used by various tribes who carried on warfare from canoes, was made by encasing a large round stone in a thick, wet buffalo hide. This was bound tightly and securely to the end of a long pole, and when the pelt dried and contracted the heavy ball-head was firmly set.

Sometimes these batistas were so heavy that it required several warriors to handle them; grotesque faces were often painted on them. When plunged like a battering ram against an enemy canoe it would be capsized or sunk. Indians show great ingenuity in the decoration of their garments.



Batista and Arrow Polisher



The Capture of Covered Wagons

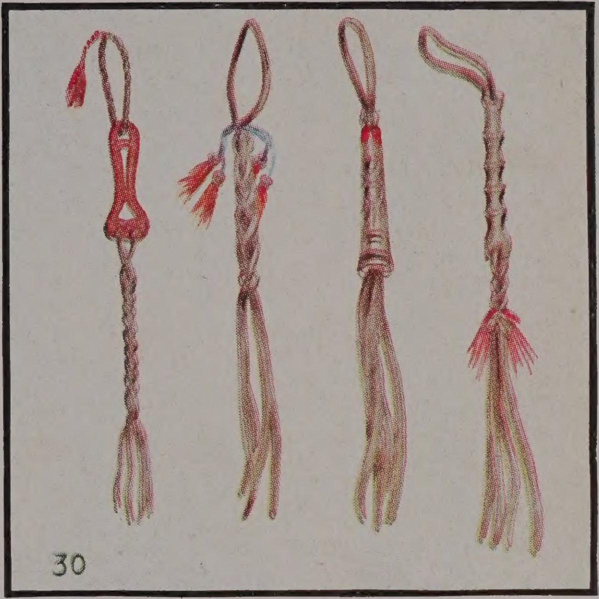
PAWNEE

THIS was the tribe that above all others gave chase to and captured many of the Prairie Schooners, the covered wagons of pioneer days. Pawnee Rock, a cliff at the northern rim of the Arkansas Valley, is a well known landmark, and this was the most dangerous place the caravans of covered wagons had to pass on their way to the far West. Upon the face of this rock can be traced the names of pioneers who cut them years ago when passing on their way westward. Just beyond Pawnee Rock was the spot often chosen by the Indians to waylay the caravans and many desperate encounters took place; the Indians rode in wide, steadily decreasing circles while they sent a rain of arrows at the wagons which—when flight had become impossible, clustered in a compact circle, wheels touching, horses, mules, and cattle in the center, protected as far as possible from flying arrows by the high wagon tops.

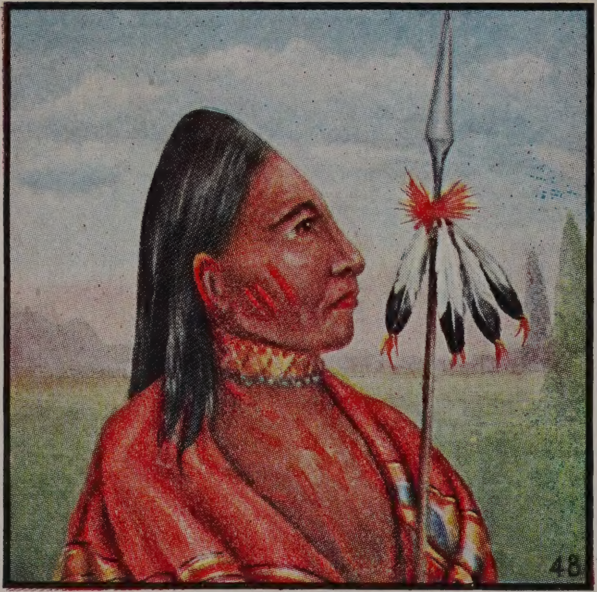
The Pawnees were fearless riders, when lying flat on the off side of a swiftly running pony, one foot clipped over its back, a warrior had full use of both hands to shoot arrows from under his mount's neck.

The coming of the "Iron Horse" with miles of rails cutting across the plains, terrifying and stampeding vast herds of buffalo, was deeply resented by all the tribes, but the Pawnees took it upon themselves to tear up as much track as possible and many battles resulted.

The Pawnees were almost continuously at war with the Cheyennes. The scene of more tribal battles than any other spot in the United States was the Valley of Walnuts on a great curving bend of the Arkansas River, the headquarters of many noted Indian fighters. Dodge City, is the site of old Ft. Dodge, one time shipping and trading center for range cattle and buffalo hides; an old-time slogan was said to have been, "There is no God west of Dodge City."



Indian Quirts



Chinook Indian in Full Dress

CHINOOKS

The Chinooks or Flat Heads considered the distortion of the skull to be the proper formation of the head and also a mark of distinction and beauty. This distortion was accomplished during the first three or four months of the child's life; the papoose was strapped to a carrier in the usual Indian manner and thin boards were then adjusted as shown in the drawing, to press upon the frontal bone of the head. In some cases where the boards pressed with considerable force, the flattening was accomplished in from two to three months. The board was drawn down every day by means of rawhide thongs until the board was on a line with and touching the nose, forming a straight line from the tip of the nose to the crown of the head.

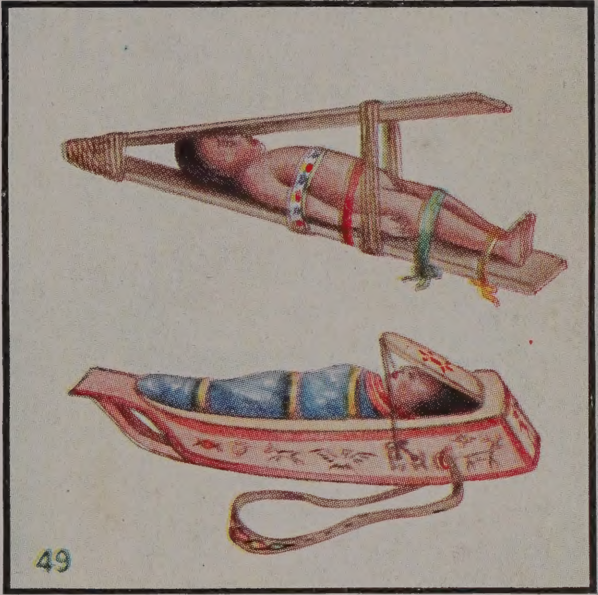
Another method was to place the papoose in a cradle made like a miniature dugout, long enough to allow for the growth of the child, a bag of sand or a board with a kind of spring was placed in such a position as to press the

CHINOOKS—(Continued)

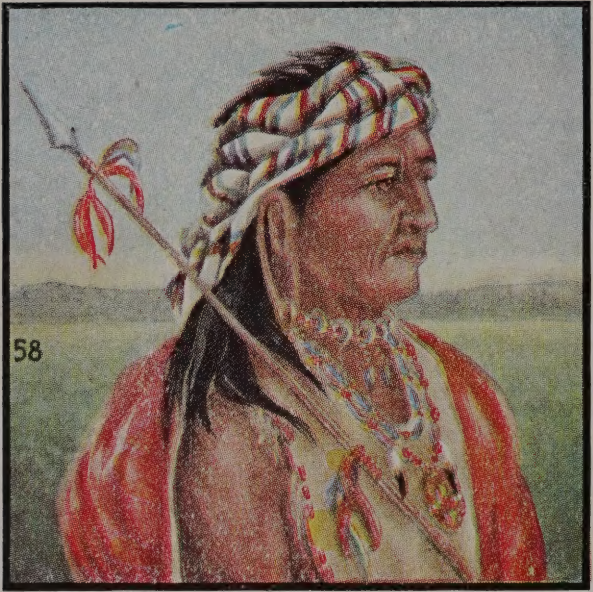
skull to the desired flatness; it is said this change of skull formation did not impair the brain. If the papoose died, this canoe became its floating casket, it was launched upon some river or stream and floated away. This ancient tribal manner of disposing of the dead of all ages was in general use many generations ago, but has long since been discontinued. The body was wrapped in buffalo hide and placed in a dugout, paddles, food, and a pipe were fastened with rawhide thongs. The canoe was then set adrift on some sacred river, or placed high in the branches of a tree.

One of the oldest of the Chinook villages was on the site of the present city of Seattle, which bears the name of a noted Indian Chief.

War clubs were of copper and bone. The squaws wove a durable, soft fabric used for blankets and robes, from the hair of wolves and dogs combined with wool from mountain sheep.



Chinook Papoose in Cradle



Shawano Chief

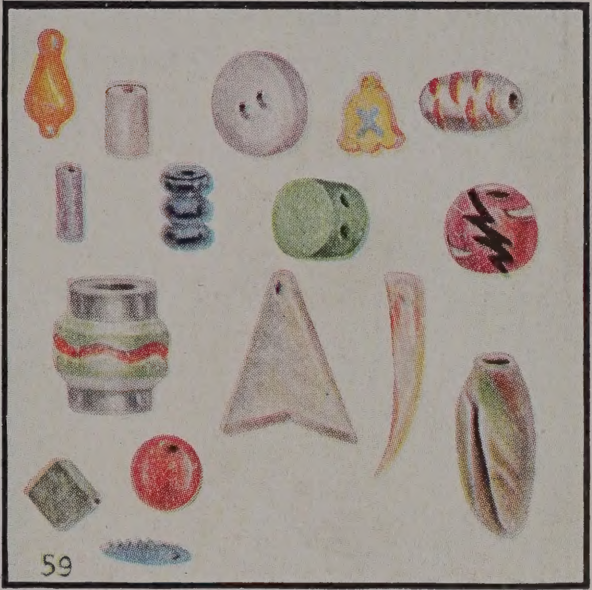
SHAWANO

At the time of the American Revolution, and untold centuries before, the Shawanos inhabited New Jersey, a large part of Pennsylvania, and later, parts of Ohio and Indiana. Still later they were removed to a tract west of the Mississippi, (an Algonquin name, Maesi-sipu—Fish River). This tribe, once large and powerful, has produced some remarkably able statesmen. Undoubtedly the best known of these was Chief Tecumseh who had planned to unite all the tribes from Mexico to beyond the Great Lakes in one great Indian Confederacy and with this vast number of warriors and chiefs drive the white men out of the West where they were depleting the buffalo herds, trapping the fur-bearing animals and destroying large areas of forest.

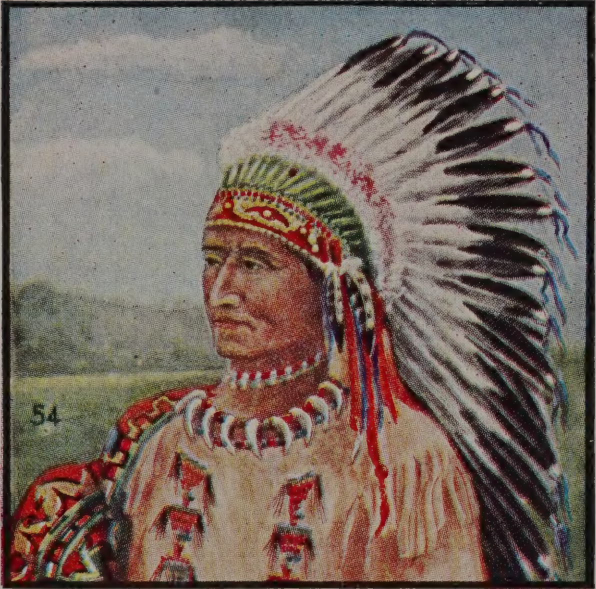
The Indians felt that they vitally needed the buffalo, or bison. The pelts of these animals were put to many uses by them; for the construction of tepees, clothing, shields, thongs, drums, and numerous other purposes. The death of Tecumseh in about 1813 put an end to this plan.

Tecumseh's brother Ten-squa-ta-way meaning "the door that is open" and who was often called the Shawano Prophet, recruited many warriors to aid his brother. He had great influence with neighboring tribes by exhibiting a "sacred fire" and a string of "medicine" white beans—equally sacred.

One ancient, outstanding custom of the Shawanos was to cut the rim of the ears of male babies loose from the body of the ear; this rim was stretched to an unbelievable length, sometimes reaching to the shoulders, forming a large ring often decorated with earrings and beads. Shawanos were expert makers of stone and shell beads, perfectly drilled and polished, which can still be found on the sites of their ancient villages. These sites can be traced by piles of old oyster and clam shells.



Indian Beads



Cheyenne Chief

CHEYENNE

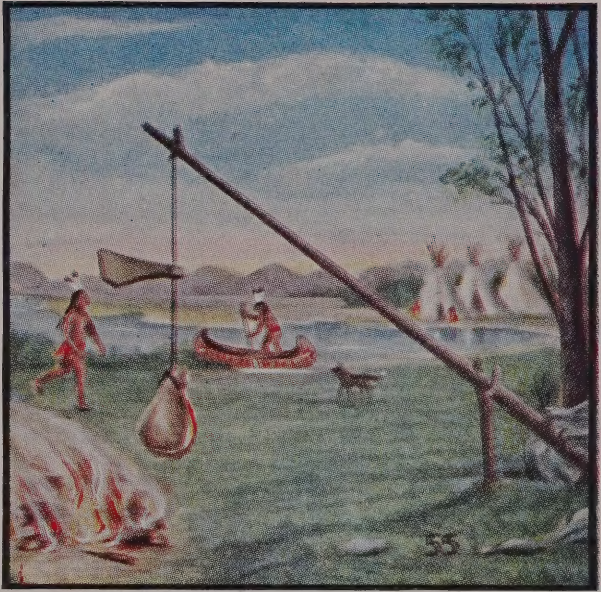
At one time one large, powerful tribe, the Cheyennes many years ago divided into two bands, known as the Northern and Southern Cheyennes. Several times when the Northern Band became engaged in serious warfare with other tribes—usually the Sioux and Pawnees who were never on very friendly terms with them—the Southern Band made the long ride north to help them fight. Both bands were at the battle of the Little Big Horn, and were under the command of the well-known Chief Ish-hay-nish-us, "Two Moons" of the Northern Cheyennes; this daring and able chief wore about his neck claws of the grizzly bear —Nigo—which he killed when a young brave. The men of both bands of Cheyennes were fearless horsemen and the women were exceptionally skillful in the art of bead, hair, and porcupine quill embroidery. There is a saying to the effect that "A smart man makes the sun and wind work for him"—referring to the drying of meat and curing of

CHEYENNE—(Continued)

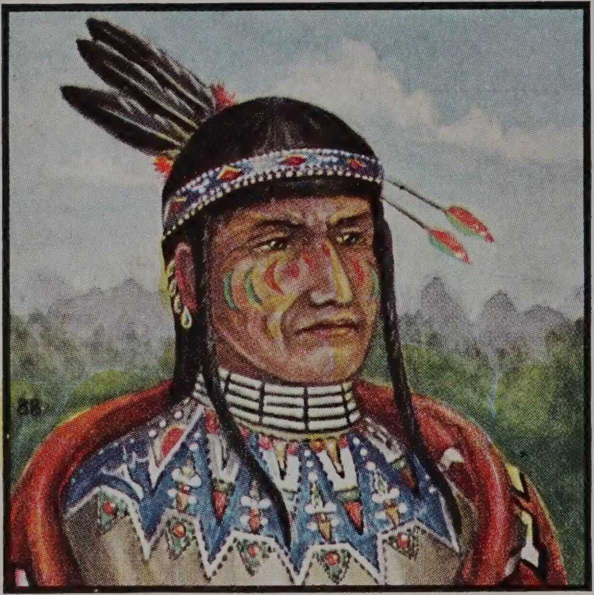
hides by sun and wind, and also the method employed to keep the meat turning while cooking over a camp fire.

The drawing shows the ingenious method employed by this and many other tribes: the meat was hung as shown, near the fire on the side away from the smoke and a wedge-shaped wooden "sail" was fastened at an angle to catch the slightest breeze which turned the meat and wound up the cord. When the breeze died down, the cord unwound. This winding and unwinding continued and kept the meat slowly turning so that it was evenly cooked on all sides. Often a bowl of wood or pottery was placed under the meat to catch and hold the drippings for gravy.

At most festivals or councils a long-stemmed pipe was smoked and the smoke blown first to earth, then to the sky, then to the South, East, and West in gratitude, it is said, to the Spirits of the Earth, Sky and Winds for past favors.



Cooking Meat



Chippeway Chief

CHIPPEWAY

The Chippeway Tribe of Indians derive their name from the compound word Ojib—to pucker up—ub-way—to roast, which can be translated as meaning "to pucker up by roasting," which referred to the puckered seams of their clothing.

Chippeways were of Algonquin stock and were originally a band of the Ojibways, as were the Missisduga Indians. Chippeways became a powerful tribe in early times and inhabited the shores of Lake Huron and Lake Superior, their territory extending across Minnesota to Turtle Mountains, North Dakota. Due to their remoteness from the frontier during the days of colonial wars they were not prominent in those engagements. Although essentially hunters these Indians cultivated maize and gathered wild rice. The possession of vast rice fields was the cause of fierce fighting with Dakotas, Foxes, and other tribes.

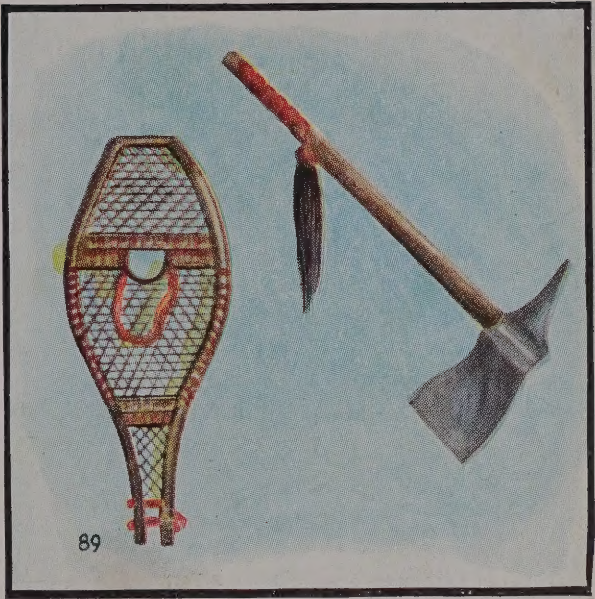
It was the Chippeways—also spelled Chippewas—who, at the beginning of the eighteenth century drove the Fox tribe,

CHIPPEWAY—(Continued)

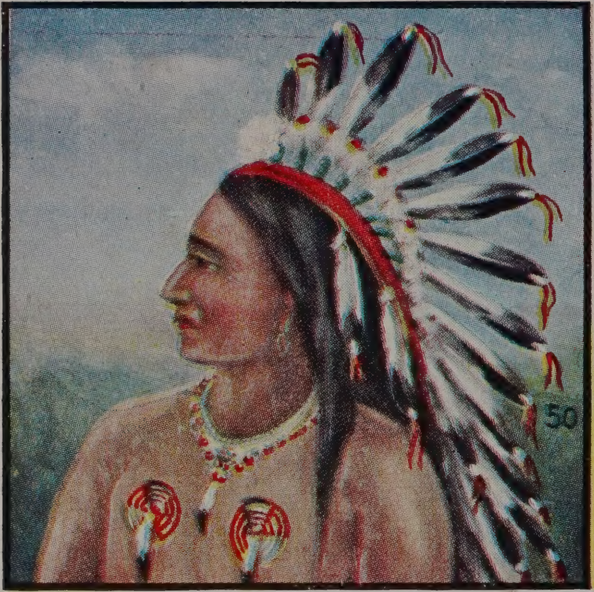
then greatly reduced in number by the French, from Northern Wisconsin, compelling them to join the tribe of Sauks.

Chippeway wigwams were constructed of saplings set in a circle of the desired size, the tops of the poles bent together and securely bound with rawhide thongs, grass mats and bark were placed over this framework leaving a smoke vent at the top.

Chippeway snowshoes were made of elastic wood, the webbing of rawhide thongs woven. Annually at the first snowfall the Snowshoe Dance was held. Their dead were often buried in square graves in a sitting posture, or in a shallow grave with earth banked over them, forming a mound. Mourning lasted one year; in ancient times a widow must carry a bundle of her late husband's clothing everywhere she went for twelve moons of mourning. Chippeway bark canoes were light and beautifully made, sewed with the roots of tamarack which they called wat-tap.



Snowshoe and Tomahawk

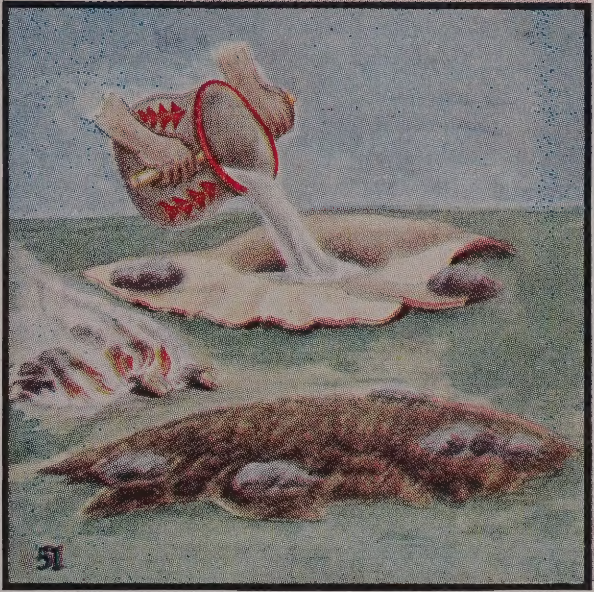


Assiniboin Chief

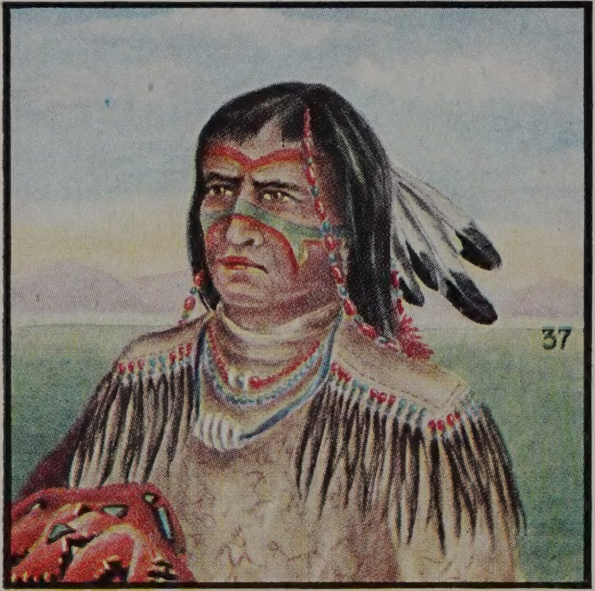
ASSINIBOINS

The Assiniboins received this name from their neighbors, the Ojibways. Its meaning is "Stone Boilers," from the method employed by this tribe for cooking meat; a hole was dug in the ground and lined with fresh hide—usually buffalo. This was pressed down to form a deep, smooth-sided cooking-pit which was filled with water, into which red hot stones were dropped. They were removed when cool and others were added until the water became hot enough to cook the meat, which was then put in and the hole covered with another pelt held down by stones to keep the steam from escaping. Often wild rice was added, making a nutritious soup. This method of cooking was abandoned many years ago when they began making pottery cooking pots, long before the white traders reached their part of the country which was at the great bend of the Missouri, on the Assiniboin or Red River. Their territory extended well into Canada. Their appearance and language seem to indicate that they were at some remote time a split-off from the Dakotas, but there seems to be no real proof of this. They wore eagle feather headdresses, the feathers of which were usually arranged in a single row down the center of the head and back. They, like all American Indians, greatly valued the brilliant red material known as bietta, which was used by all tribes who could obtain it by trade or by war. Bietta was first brought to this country by the Spanish, it being the material much used at that period for soldiers' uniforms. Indians used it sparingly but effectively on many articles of dress, especially those belonging to the chiefs.

The Assiniboins were noble looking men. They wore their hair long and usually unbound. They were good hunters, fine horsemen, and their warriors were fearless fighters. Like the braves of other tribes they highly valued their "medicine bag."



"Stone-boiling"



Ojibway Chief

OJIBWAY

The Ojibways are said to be the tribe from which the Chippewas were an ancient split-off; many of their dances and beliefs are similar and their language and traditions are the same.

The Ojibways, originally Sha-co-pays, occupied a large region northeast of the Yellowstone River. They were expert horsemen. Like the Chippewas the braves painted their faces in striped and spotted designs and trimmed their garments and shields with the scalp locks of their enemies. Some of their stone war clubs were rudely chipped out while others were carved with extreme care, and much time must have been spent in perfecting them. They were also skillful in the art of making arrow heads; every band of Ojibways had an arrowmaker that was considered an expert, but the majority of these points were made by the old men of the tribe who had given up hunting and active warfare. A suitable piece of stone, usually some form of flint or horn-stone was held against the maker's

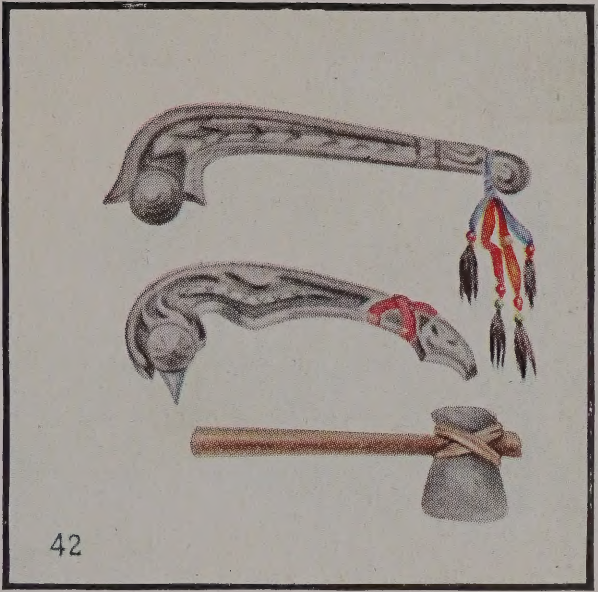
OJIBWAY—(Continued)

thigh with a hard substance under it to form an elastic "give" that prevented the point from breaking. Generally a harder stone, such as quartz, was used to chip the edges and great care was taken to make them uniform.

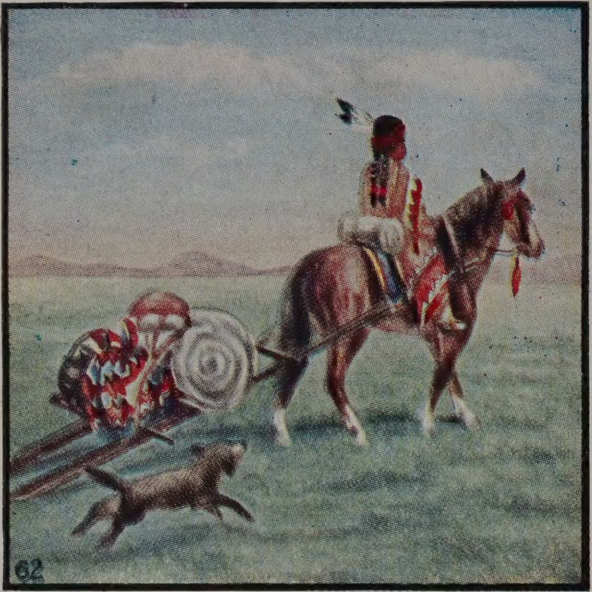
Many arrowheads which are found and thought to have been broken since they were lost are really those discarded by Indians, who accidentally broke them while making them.

Ojibways wore buckskin shirts beautifully embroidered and painted in intricate designs; they wore snow shoes—ahgin, in their language.

The Ojibways and other tribes as well used symbolic tablets of pictorial notes to record events in camp life, wars, and songs; these pictorial writings were made upon rocks, hides, and bark of the white birch, (betula papyracea) as it had a smooth surface and, being flexible, was easily rolled. Song notes were not complete, merely suggestions to prompt the singer.


42

War Clubs



The Travois

THE OTO TRIBE

THE TRIBAL name of the Oto Indians—also spelled Otto—was originally Wat-toa, meaning "Leachers." This was one of the three tribes known as the Siouan Group, the other two being the Missouri and Iowa Tribes. The Otoes were friendly and helpful to the Lewis and Clark Expedition when in about 1804 these explorers met the chiefs of this tribe near the site of the city of Omaha; a Council Fire is said to have been lighted and the calumet (peace pipe) smoked, upon a high bluff which Lewis named Council Bluffs.

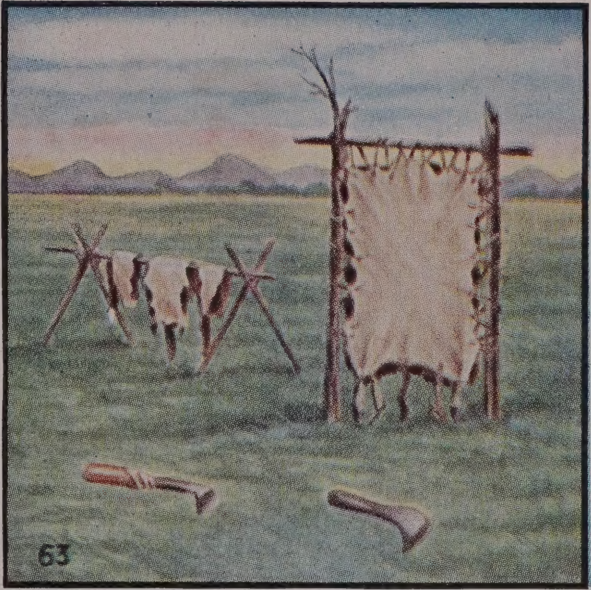
The permanent winter villages of the Otoes were groups of earthen lodges very similar to those constructed by the Kansas and Omaha tribes. Over a well-made framework of saplings, sections of sod and clay were neatly packed and secured in place with small pliant saplings. There was a chimney vent in the center to allow the smoke to escape. These lodges were very warm, even during the coldest winters; in summer

THE OTO TRIBE—(Continued)

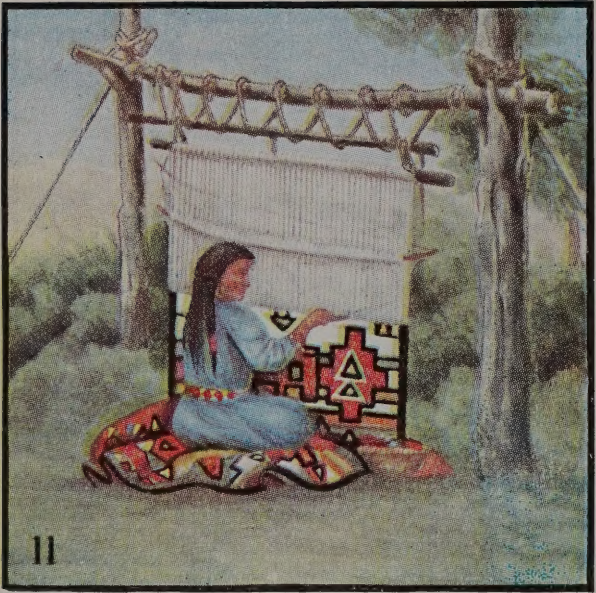
the various bands of the tribe camped near hunting and fishing grounds, living in easily moved tepees constructed of buffalo hide, which were taken down by the squaws, rolled and transported upon the much-used travois.

Otoes were clever in the art of curing hides and pelts of all kinds, dressing them to remarkable softness by rubbing them with the brains of freshly killed game. The names of their villages were generally taken from their location usually near lakes or rivers; for example, Hamine-chan, meaning a "rocky mountain above a lake," Kah-po-sia, meaning "a light or sunny place."

One of the ancient musical instruments of this tribe was a notched stick of a special kind of wood, these notches being of varying size. It was played by drawing a flat stick rapidly over these notch-keys; only an Indian can produce the variation of notes of which this instrument is capable.



Stretching Pelts



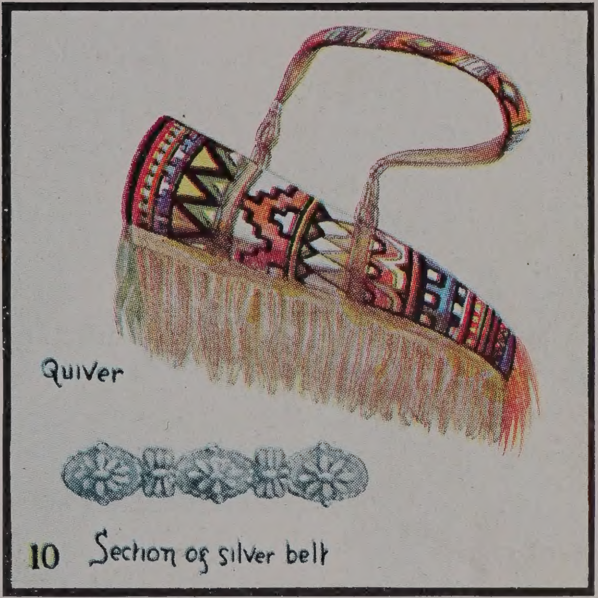
Navaho Rug Weaver

NAVAHO INDIANS
Also Spelled Navajo

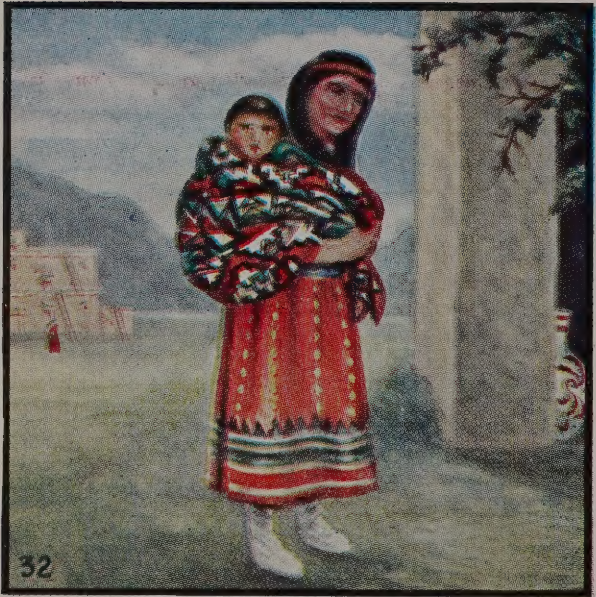
NAVAHO Indians are universally known as skillful weavers of well designed brilliantly colored blankets, belts, baskets, etc. Equally skilled but far less well known, the Moki Indians, whose pueblos are found in northeastern Arizona in the so-called province of Tusyan, are considered weavers of a finer class of blankets which surrounding tribes desire for sacred and ceremonial dances. Navahos weave several distinct types of blankets —the sleeping blanket, soft and warm— the saddle blanket, sweat and odor proof, coming from the back of a sweating horse dry and odorless, similar to the papoose blanket in which the mother wraps and carries her baby on her back, after the child is old enough to leave the cradle in which it was strapped and carried on its mother's shoulders the first months of its life. Arizona is dotted with pueblos and has today about 32,000 Indians, mostly Navahos, Apaches, and Hopis—on vast reservations.

NAVAHO INDIANS—(Continued)

Beautiful, artistic pottery is to be found in these pueblos. Navahos are skillful silversmiths, also workers in iron and brass. They make silver belts, bridle ornaments, bracelets, rings, tobacco jars, etc., of intricate design; hollow beads made without melting the silver are remarkable for their uniformity and perfect roundness. The cross so often seen in their work is not intended to represent the Christian cross. It has been for centuries their symbol of the morning star, and often it is fashioned with two cross arms, the lower shorter than the other. Navahos are expert horsemen, their saddles are of wood with girths but without stirrups. Corn is ground on the metate stone, called "rubbing stones." Wigwams of ancient Navahos were made of a framework of cedar poles, forming a cone, seldom exceeding 6½ feet in height, this was covered with flat stones, turf, and waterproof clay, the entrance being a sectional opening from peak to ground, closed with hides or blankets.



Quiver and Section of Belt



Taos Squaw and Child

TAOS PUEBLO

PUEBLO is a Spanish word meaning village. The Taos Pueblo is in New Mexico on both sides of the Rio Taos, a tributary of the Rio Grande; the Indian name of this Pueblo is Tŭatá. Sometimes it is called the Red Willow Place, Yah-la-hai-mubah-ahut-ulba.

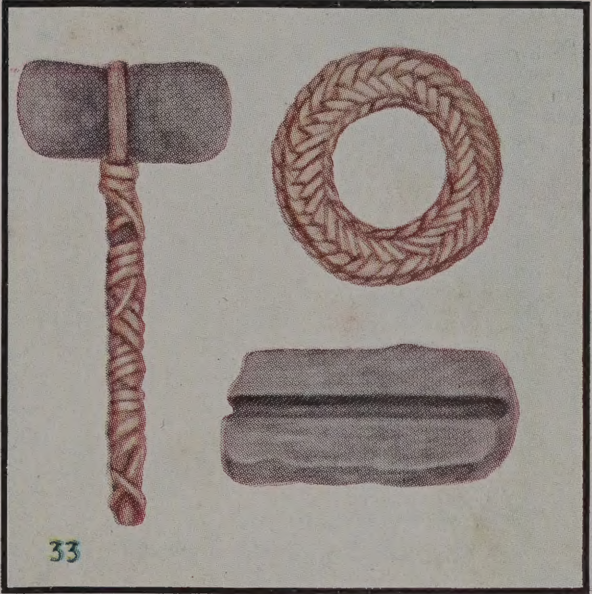
In the pueblo revolt against the rulings of the Spanish priests, which broke out in 1680 and continued until 1692, Taos took a leading part, and again was conspicuous in two uprisings in about 1696. At the conclusion of these outbursts—aside from several conflicts with the Comanches and Utes who were their tribal enemies—Taos became a peaceful place and an important trading center for the surrounding tribes. Unlike other pueblo Indians, the men of Taos wear their hair in two braids; their leggings are high, made from well-tanned deer skin, deer being plentiful in their forests.

Women of Taos carry heavy loads upon their heads, the picture shows a ring-pad of woven yucca leaves, the open

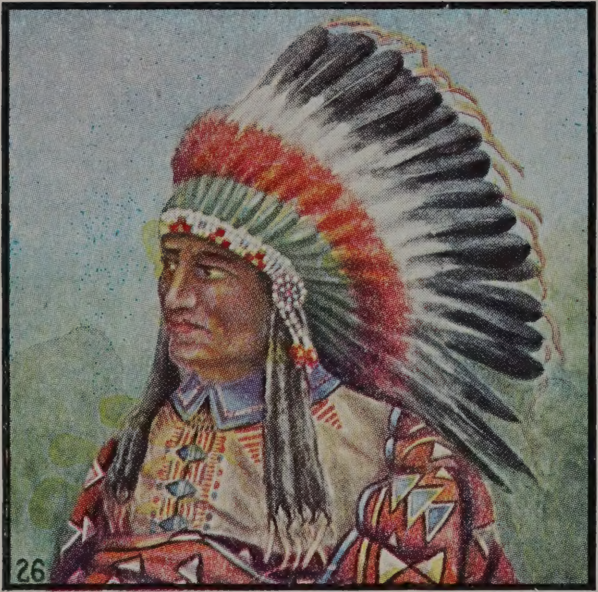
TOAS PUEBLO—(Continued)

center fits the top of the head and the load rests upon the pad. In this manner large ollas of water are carried.

Dresses of the Taos women are long and full, their boot-moccasins are white, and their gay colored blankets are woven in geometric designs. There are dances for all occasions at Taos; dance rattles are ingeniously made of gourds, turtle shells, and deer hoofs; a cluster of toe-hoofs of deer suspended on thongs produces a sharp rattle; rolled tin pendants, bells, and bone discs are also used. The largest pueblos have spacious rooms where dances are held but usually they are performed in open spaces. These Pueblos are constructed of adobe or brick, hand moulded and sun dried; originally the ground floor was without windows or door, entrance was by ladder to the second floor. While most pueblos are still built in this manner, many are now built with first floor entrances.



Stone Hatchet, Polishing Stone, and Head "Carrying Pad"



Santa Clara Chief

SANTA CLARA PUEBLO

The Santa Clara Pueblo is situated on the right bank of the Rio Grande in New Mexico, not far above Santa Fe.

The Indians of this pueblo are noted for the black pottery which they produce. Most of the clay used by them for making all types of vessels is brick-red, which retains this color when baked. Pottery which is to become black is allowed to remain in the fire, which is replenished with pulverized fuel, enough being added to smother the fire. The dense black smoke thus created is absorbed by the pottery which is allowed to remain until the desired degree of blackness is obtained. Then it is cooled.

The Indians of the pueblos produce a good grade of charcoal by building fires of dried juniper branches which, when reduced to glowing coals, are banked with earth and left over night to cool off.

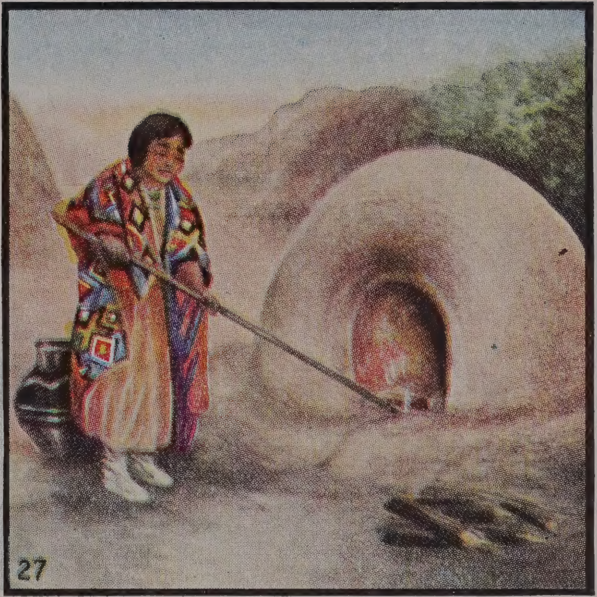
The rabbit stick is a type of boomerang and is used in hunting small game. Maize is extensively cultivated by them and is ground in metate bins. They have

SANTA CLARA PUEBLO—(Cont.)

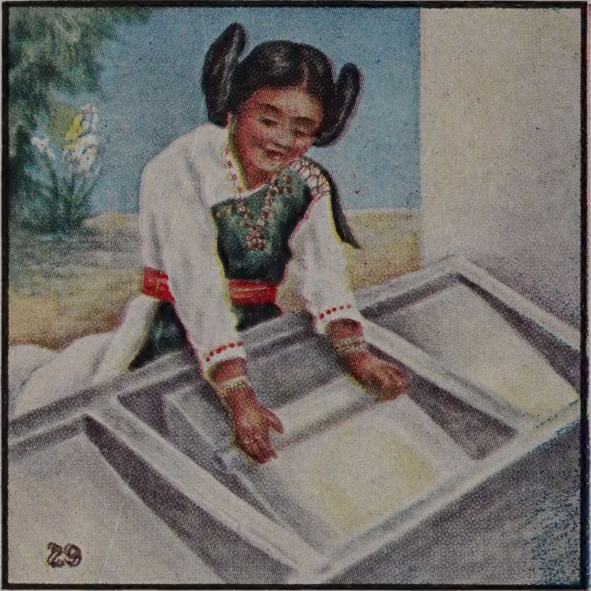
domesticated the wild turkey and since adopting eagle feather headdresses for ceremonial wear, semi-tamed eagles can occasionally be found in captivity.

Adobe ovens are now constructed exactly as they have been for centuries past; wood or charcoal fires are built in them as shown in the drawing. When the oven becomes well heated, the ashes are removed, and the food to be cooked is placed inside, a thin slab of stone is usually used to close the opening. Squaws of Santa Clara and Taos wear white boot-moccasins and bright hued blankets.

Indian dance rattles are ingeniously constructed noise-makers. One type of rattle is made from turtle shells with holes drilled in the lower edge, from which hang toe-hoofs of goats or deer. These, coming in contact with the hollow shell, produce a loud noise. Dancers of various tribes wear these rattles fastened just below the left knee.



Santa Clara Oven



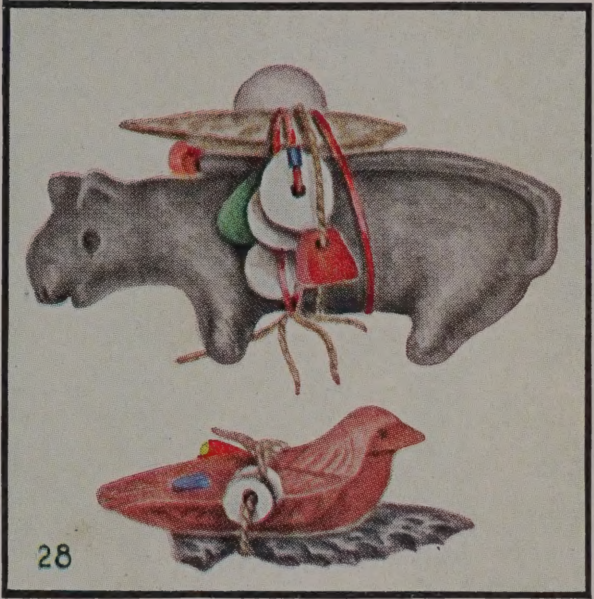
Metate Bin

ZUNI PUEBLO

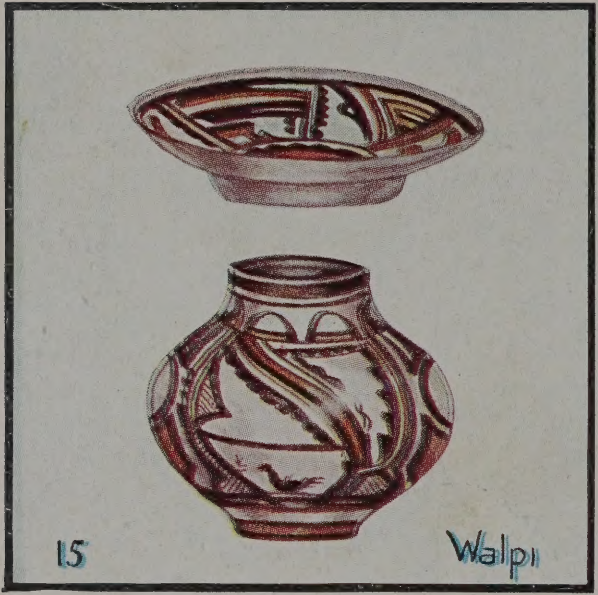
The ruins of ancient pueblos of the Zuni or Á-shi-wi Indians, known as Old Zuni, are on the summit of a high mesa in New Mexico. The date of construction is unknown, but this settlement was old when visited by the Spanish in 1530. The newer Zuni is upon a high knoll in the valley of Rio Zuni, fully two miles from the old pueblo and about two hundred miles southwest of Sante Fe. Pueblo is a Spanish word meaning village; the language of the Indians of Zuni and other pueblos of New Mexico and Arizona shows a decided Spanish influence.

Under the rafters of nearly every dwelling-place of these Indians can be found a Medicine Stick to bring rain; Mystery Stick would be more exact translation, mystery being the term applied by them to all things which they can not quite understand. Zuni pottery is distinctive—excavations at the ruins of Old Zuni prove there has been little change in type and design; the same zigzag and angular geometric figures, grotesque birds and animals appear on the tinajas, or water vases—called in Zunion language "thah-wi-na-ka-tehlle," and the invariable band-line on rim, bottom, and usually the shoulder of pottery of this type. Considerable coiled pottery is made and decorated as it was centuries ago. Maize raised by these Indians is ground in the "metate bin," a slanting stone set in a shallow bin. On this stone slab the grain is reduced to meal with a rubbing stone.

Pray Gods are fetiches, stones found that resemble some bird or animal claimed to have once been living creatures, now petrified; they are not supposed to be changed, but eyes are indicated by drilling, and minor changes are made to heighten this resemblance; some plainly show hand carving, but have been handed down from generation to generation and this fact is ignored. Their traditions and rites are complicated, but briefly they are fetiches of the Hunter's Society—gods of the hunt.


28

"Pray Gods"



Pueblo Indian Pottery

PUEBLO INDIAN POTTERY

Examples of the pottery from the pueblos of Zuni, Santa Clara, Cochito, Laguna, and Acoma are shown in the drawing. Excavations on and near sites of ancient pueblos prove there has been little change during past centuries in shape, design, or method of making and baking pottery by these Indians. The black and white type is supposed to be the oldest known. Cooking vessels are usually undecorated. They vary in shape and size, and are mostly black or brown.

Some of the pots are olla shape and have handles or ears on both sides. Drinking cups and pitchers are nearly always decorated, some are covered with checkered figures, others elaborately ornamented with grotesque birds, animals, and geometrical figures.

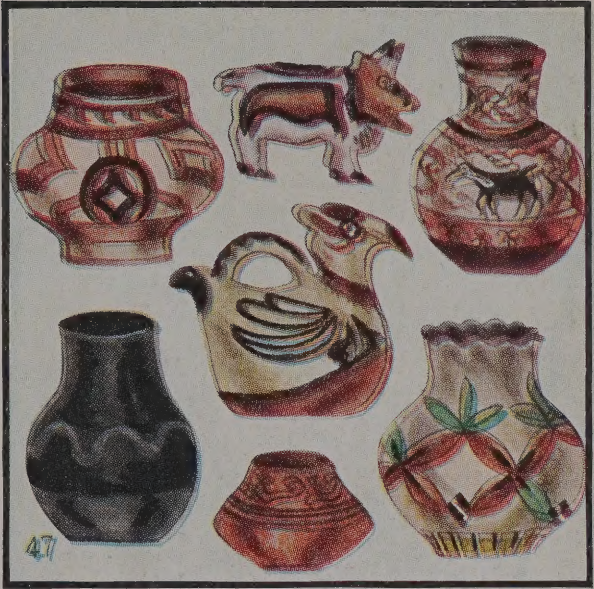
Much of the Acoma ware is white with open designs in black, green, and brown, the bottoms being banded with brown.

On water jugs frogs, horned toads and tadpoles are always represented as crawling up the sides, supposed to be

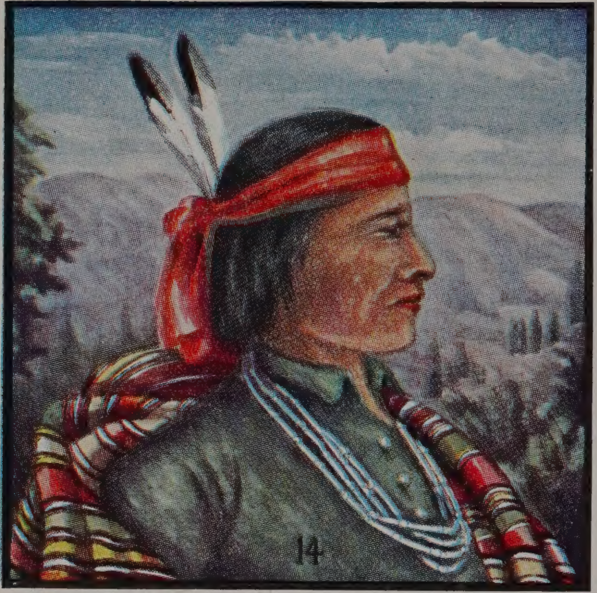
PUEBLO INDIAN POTTERY
(Continued)

endeavoring to reach the water contained in the jug or olla. Laguna, Cochito, Zuni, and a few others make pitchers and jugs in the shape of owls. (mū-hū-que) cattle, ducks and other animals, decorated with some regard to the natural markings of the animal represented.

Zuni produces a distinctive red pottery, the base of much of the pottery from this pueblo is reddish or slate colored. Large water vases are called by them Kāh-wi-nā-kä-tēhl-le, the smaller ones are called Det-tsan-na. Flat sandstone plates are used for baking wafer-bread, called wi-a-vi. Duck-shaped water bottles are called Ē-yāh-mē-hēto. Mortars are used to pulverize pigments for decorating pottery; clay paint cups are made to hold these colors. Bale handled bowls, called by the Indians "clay baskets" are used in dances and are artistic and well made. Tinajas, water bottles, often have pointed bottoms and rest upon braided yucca pads.



Pottery from Laguna—Cochito, Santa Clara, Zuni, and Acoma



Hopi Chief

THE HOPI INDIANS
of Walpi

WEAVERS of artistic, brightly colored blankets, makers of pottery of many shapes and colors, silversmiths of ability, makers of clear toned dyes, the Hopi Indians are industrious and peace loving, calling themselves "The People of Peace." Many centuries ago they settled among the steep cliffs of northeastern Arizona to avoid contact with tribes that were constantly upon the warpath. Although a peace-loving tribe, they are far from being pacifists and have well-trained warriors ready to fight fearlessly in defense of their homes.

Their pueblos at Walpi and Oraibi are treasure spots of ancient and modern pottery, stone implements, and silver ornaments.

Walpi, "The Place of the Notch"—is situated upon the summit of a steep cliff. Maize is ground as it has been for centuries past, in the "metate bin"—a slanting stone set in a shallow bin—grain is reduced to meal with a rubbing-stone.

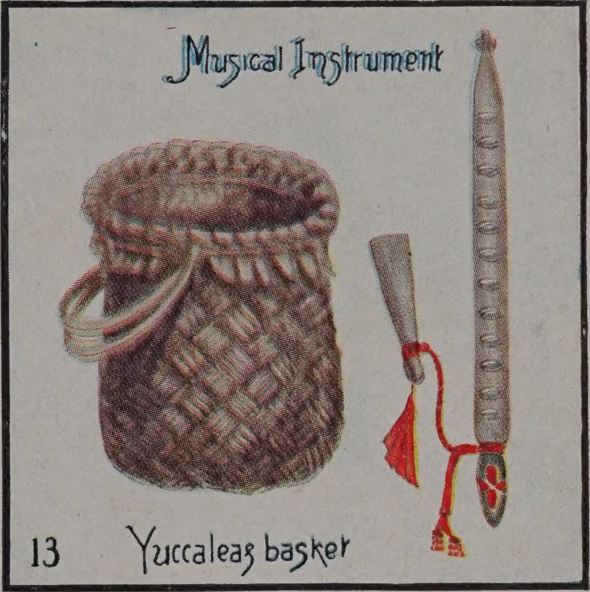
THE HOPI INDIANS—(Continued)

Squaws perform this task, kneeling at the raised end of the stone and holding the rubbing-stone in both hands.

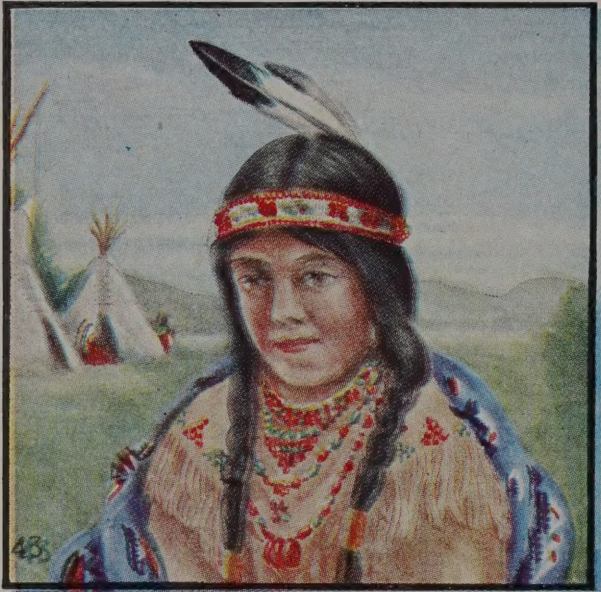
The Hopi arrow makers straighten and polish their well-made arrow shafts by passing them rapidly through circular holes drilled through the flat horns of mountain sheep. The snake dance has been perpetuated and is perhaps the most interesting of their many tribal dances.

The children are very obedient, well developed, lithe and erect; until they have reached their teens they wear little or no clothing while climbing among the rocky ledges of the canyons, which are honey-combed with ruins of the cave-like homes of the ancient cliff dwellers.

The Hopi and other pueblo Indians believe the first people that appeared upon the earth came from subterraneous caverns, emerging through fissures in the floor of the Grand Canyon. Many wild animals are still to be found in this region; deer of several species—pumas, foxes, coyotes and timber wolves.



Musical Instrument and Yuccaleas Basket

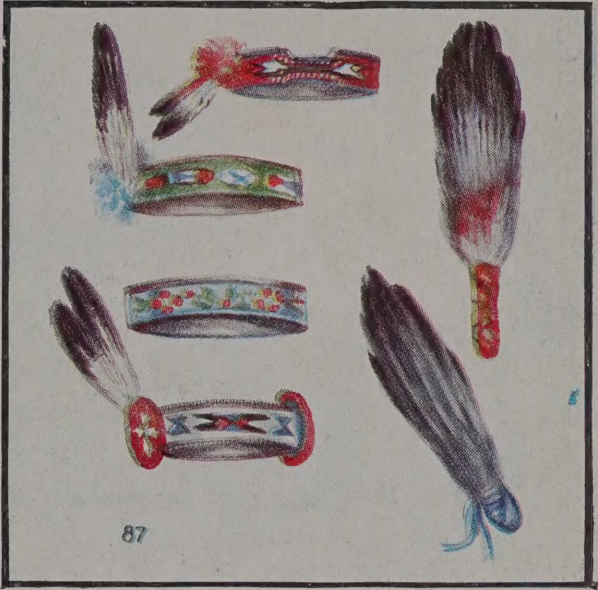


Shoshone Princess

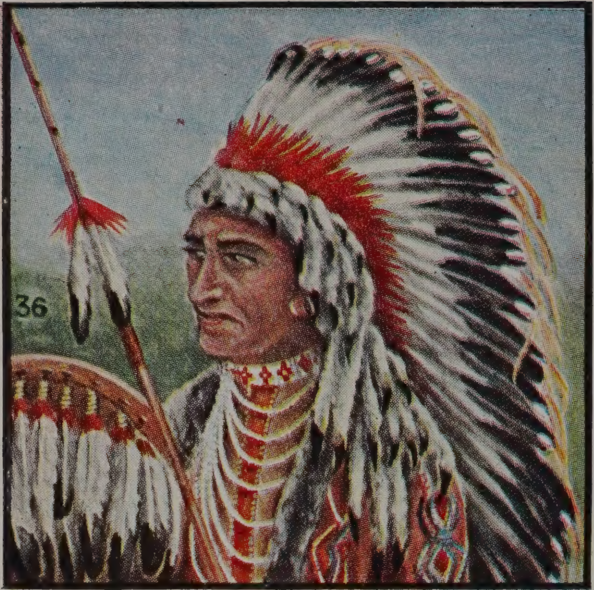
SHOSHONE

Shoshone Indians are also known as the Snakes because of their snake dance. One member of this notable tribe will be gratefully remembered by all Americans for assistance she gave the Lewis and Clark Expedition in 1805. This is Sacagawea, meaning Bird Woman. With her French trader husband, Charboneau, she accompanied the expedition from the Mandan's stockaded villages on the Missouri River, over long dangerous trails to the Pacific Ocean and the return voyage. On the entire journey she carried her infant son strapped on her back in an Indian carrier. Sacagawea knew the Western country and spoke several tribal languages. The Lewis and Clark expedition rested a few days at the village of a band of Shoshones whose chief was Sacagawea's brother and who supplied sturdy ponies to carry them across the Divide. When a young girl Sacagawea was stolen from her tribe by a marauding band of Gros Ventres who carried her away to their camp; there Charboneau saw her and her beauty and gentle manners captivated him, he bought her from her captors and married her.

At one time the dugout in which all the records of the expedition were being transported through the rapids of the Columbia River, upset and but for the bravery of Sacagawea who dove repeatedly into the churning rapids and recovered the records, sextant and compass, the expedition might have been a failure. The grateful people of the West have erected a beautiful statue of her in the State capitol grounds of Bismark, North Dakota. Shoshone warriors poisoned their arrow-heads by dipping them in a polluted mass obtained by causing a deer to be bitten by a rattlesnake. The deer was then killed, the meat removed and placed in a hole dug in the ground and left to become thoroughly spoiled; into this mass the arrow and lance heads were dipped and allowed to dry. Thus treated they were extremely poisonous.



Head-bands and Fans



Cayuse-Umatilla Chief

CAYUSE-UMATILLA

The Cayuse, a Waiilatpuan tribe which formerly occupied the region around the headwaters of the Wallawalla, Umatilla, and Grand Ronde Rivers and from the Blue Mountains to Deschutes River in Oregon and Washington. The Cayuse-Umatillas were always closely associated with the Wallawalla and Nez Perce tribes. Some early explorers thought them to be of the same stock, but the writer can find no proof of this; in fact, their language varies greatly.

The Cayuse-Umatillas were noted for their bravery and were in almost constant warfare with other tribes.

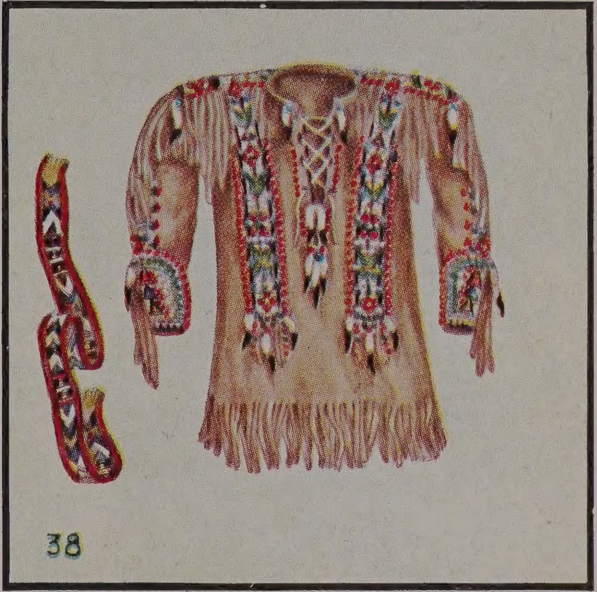
The Cayuse intermarried with the Nez Perces, so much so that in 1933 it was said that it was difficult to find a strictly pure-blooded Cayuse. They are a race of tall, well-built men with dignified bearing; during recent years, like all tribes of the United States, they have adopted more or less the dress of the white man, but it was only a short time ago that the chiefs of this tribe wore deer-

CAYUSE-UMATILLA—(Continued)

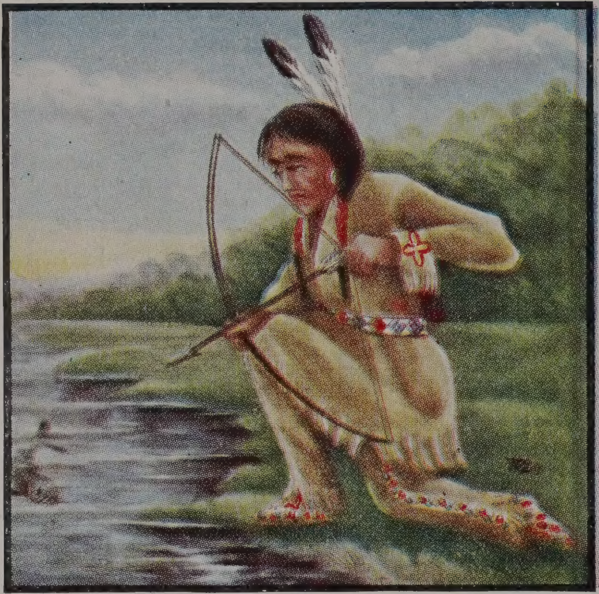
skin shirts marvelously embroidered and trimmed with ermine. Their headdresses of eagle feathers and ermine are very beautiful. They long ago became a peaceful tribe, ready and capable of resenting intrusion, but in no way aggressive.

The Oregon Indians show great skill in the making of spears and arrows and bows of elastic wood, many of them carved, also bows of bone or horn, the latter of two pieces fastened together in the center with fish glue and the tough fibers of deer sinew. Arrow heads were made with skill and care, some of bone were bifurcated and barbed, others long and slim for shooting fish. They were expert salmon fishers using bone and ivory hooks attached to tough hemp lines.

After the Cayuse-Umatillas came in contact with the English they began breeding a superior type of Indian pony. This breed became known as the Cayuse, and gradually the name was applied to any pony, especially among cowboys.



Deerskin Jacket of the Cayuse-Umatillas



Shooting Fish

CLATSOP

The Clatsop Indians are a western tribe of Chinookan stock. Their tribal name is said to be derived from LaKjelah, meaning "Dried Salmon." When Lewis and Clark reached the Pacific coast in 1805, the Clatsops occupied the region at the mouth of the Columbia River; they were friendly and helpful to the explorers, who had a supply of beads, knives, bright-hued fabrics and trinkets to exchange for items needed for the erection of the fort which they built and occupied during the winter 1805-6. This fort was at a point between the mouth of the Columbia River and the Pacific in what is now the state of Oregon. It was known as Fort Clatsop.

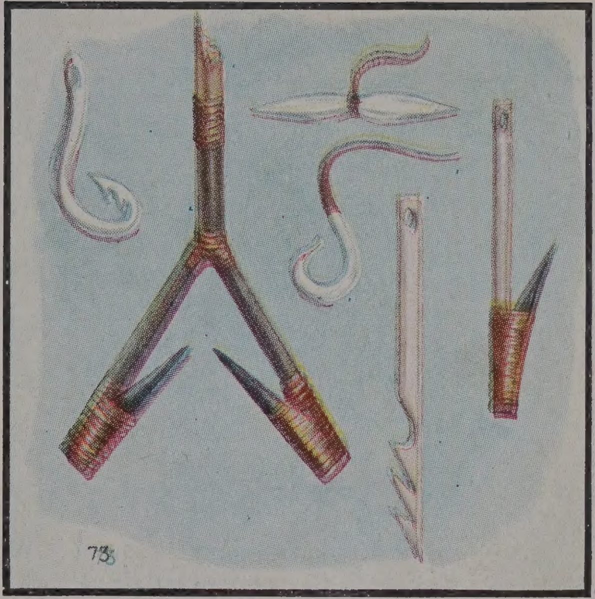
The Indians of this tribe were expert fishermen and had many ingenious ways of catching and drying fish; their fish hooks were originally made from bone or shell, and were plain, barbed and double barbed, the most ancient form being a piece of bone pointed at each end, grooved in the middle to hold the

CLATSOP—(Continued)

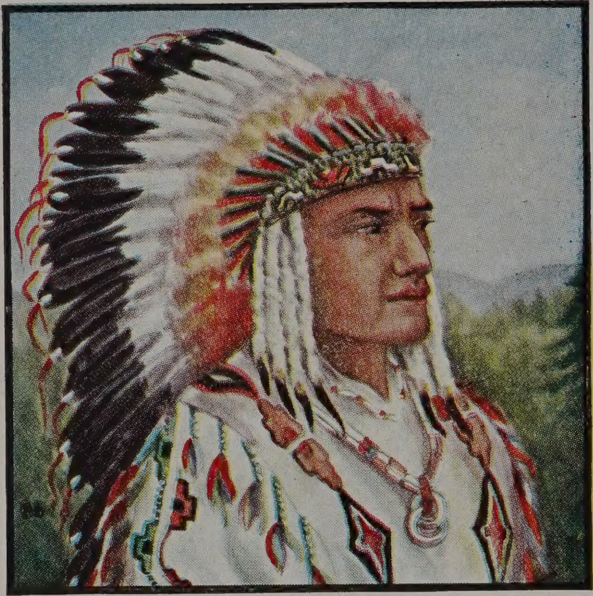
fish line. They made arrow heads especially for shooting fish, at which they were expert. Sometimes they used a form of stunning arrow—a type in use by many tribes—which had a dull, round end that would not cut or mutilate game of any kind. This stunning arrow was desirable when birds or small game were wanted for their pelts, as there would be no bloodstains on plumage or fur.

The Clatsops wore their hair in long locks bound with narrow, soft-dressed bands of skin, dyed red; after trading posts were established bietta was used for this purpose. Bietta is that brilliant red material so much used by all tribes.

The Clatsops, like most of the coast tribes, obtained salt by boiling sea water in large open pots and also used the slower methods of evaporation; shallow troughs filled with sea water and exposed to the sun. Salt was in great demand by inland tribes and a brisk trade was carried on.



Bone and Shell Fish-hooks



Spokane Chief

SPOKANE

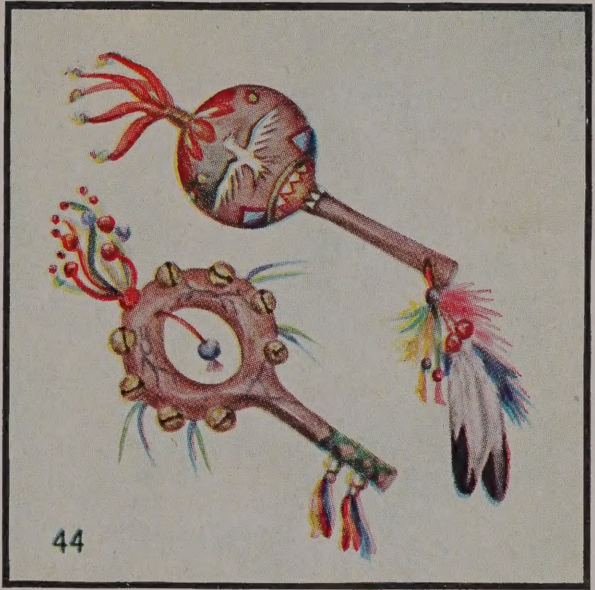
The Spokane Indians—originally Spokan—were a tribe of the Northwest country occupying a section ideal for Indian life. Their principal villages were on and near the site of the present city of Spokane, where the ruins of the old fur trading post can be found. Within a radius of fifty miles of this spot there are said to be over fifty lakes, numerous ponds and fully one hundred rushing streams and brooks. The turbulent Spokane River flows with dashing falls through the center of the city. In the surrounding forests in early times fur bearing animals were very plentiful, and in about 1811 Thomson established the fur trading post called Spokane House and carried on a brisk and profitable trade with the Spokanes and neighboring tribes. The coming of the fur traders throughout the country marked the beginning of Indian hunters killing more game than was needed for immediate use for food and the making of clothing and equipment.

SPOKANE—(Continued)

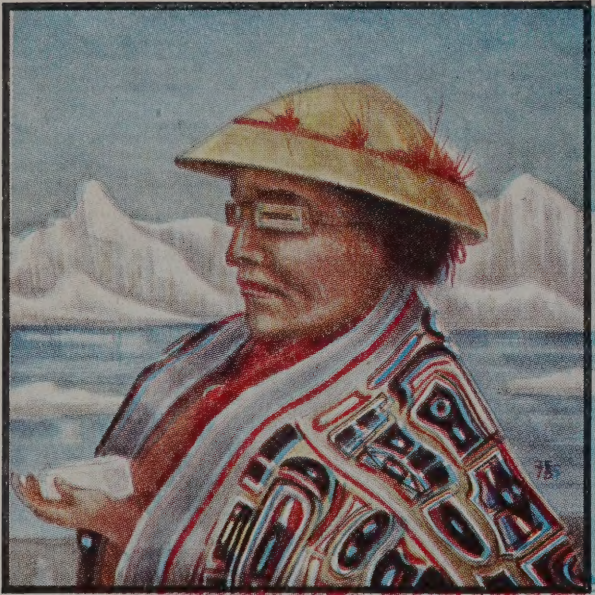
About this time the missionaries found their way to the Spokane village and were immediately given the name of "Black Coats" by the Indians.

The state of Washington abounds in dense forests, hills, and mountains—the open spaces filled with wild rhododendron and bloom spikes of Indian Bear Grass—while towering above all are the snow-capped peaks of Mt. Rainier and Mt. Baker, which the Indians call "The Great White Watchers." The Spokane Indians produce beautiful and intricate designs embroidered in beads and porcupine quills dyed and flattened.

There are about thirteen Indian Reservations in the State of Washington, among them the Colville, Yakima, Swinomish, Tulalip, Ozelle, Nisqually, Quillayute and Makah. Spokane Indians were skillful makers of various articles of wood, bone and leather, also clothing and equipment.



Dance Rattles



Tlingit Chief

TLINGIT

THE TLINGITS are an Alaskan tribe; their tribal name is derived from Lingit—meaning "people." They inhabit the islands and coast of northwestern America from the mouth of the Portland Canal on the south to Chilkat or Controller Bay, except the southern and eastern portion of Prince of Wales Island, which is occupied by the Haida Indians. They derive most of their means of livelihood from the sea; they are hunters and trappers of seals, whales, porpoises, otters, and various land animals. Two of their best-known towns are Sitka and Chilkoot, but they have at least seventy other towns and villages.

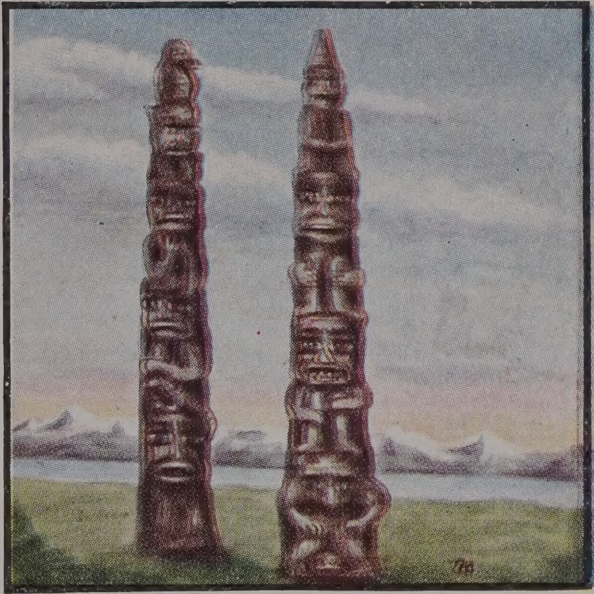
Tlingits are expert canoe builders. Their whaling and war canoes are very large and seaworthy; they are made of hide over wood or whale bone framework and all seams waterproofed.

Their work in copper and stone shows much mechanical skill. They are weavers of warm, showy blankets of the well-known conventional "totem designs," and

TLINGIT—(Continued)

they are skilled in the art of basket making, but their most notable work is carving large wooden figures of men, beasts and birds—used as door posts—and various types of totem poles. In Pioneer Square in the center of the city of Seattle, Washington, stands a brilliantly painted totem pole brought from Alaska.

Slaves were owned all along the northwest coast; expeditions were made to distant points to obtain them. A clever device to protect the eyes from snow-glare blindness, is shown in the drawing. Thick pieces of wood with narrow slits cut in the center are worn like eye glasses and are said to be very efficient. Much carving is done from ivory—tusks of walrus usually—also from wood, shell, and bone. Hats woven in conical form are much worn and are a sun-glare protection. Tlingit moccasins are often made from pelts of the hair seal. Puffin bills, beads, paint, feathers, fur, and woven designs are used in their decorations.



Totem Poles

INDEX TO TRIBES

Apache 24
Arikara 56
Assiniboin 68
Blackfoot 50
Cayuse-Umatilla 88
Cheyenne 64
Chinooks 60
Chippeway 66
Choctaw 54
Clatsop 90
Comanche 44
Creek 20
Crow 28
Dakotas 30
Delaware 18
Foxes and Sacs 46
Hopi of Walpi 84
Iowa 48
Iroquois 6
Mandans 38
Manhattan 4
Minatarees 40
Mohawk 10
Mohegan 16
Navaho 74
Oglala Sioux 34
Ojibway 70
Osage 36
Oto Tribe 72
Pawnee 58
Pequots 12
Pueblo Pottery 82
Riccaree 52
Sacs and Foxes 46
Santa Clara Pueblos ... 78
Seminole 22
Seneca 8
Shawano 62
Shoshone 86
Spokane 92
Taos 76
Tlingit 94
Tonto Apache 26
Wampanoag 14
Winnebagoes 42
Yankton Sioux 32
Zuni Pueblo 80